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Muayyed-ul-Uloom Association.

SERIES NO. 30.

SAHIFA-I-KAMILAH

OR

THE PRAYERS OF IMAM ZAINUL ABIDIN[ؑ]
(Peace be upon him)

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

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PART 1.

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PREFACE.

**In the name of God the Compassionate,
the Merciful.**

The following pages contain a translation of *Sahifa-i-amilah*, or the prayer book of Ali, the ornament of the pious. It was undertaken at the suggestion of Maulana Syed Najmul Hasan and Maulana Syed Nasir Husan, two of the most celebrated Shiah Mujtahids of Lucknow

Most people would regard it a thankless job, but the importance of the subject is evident from the fact that almost all men in all ages and countries have at times made use of prayer. History tells us that great and good men of every age and nation, of any faith and persuasion have always been in the habit of praying, and it may be said without fear of contradiction, that prayer makes character great, good and noble. "Nothing in man" says a well known writer, "is great, but so far as it is connected with God" Hence it follows, that the greater a man is the stronger is his connection with the Creator, and prayer being the surest means of establishing this connection, is of the greatest moment to mankind. I have, therefore, endeavoured to place before the English knowing public a translation, let me hope, a tolerably accurate one, of one of the best prayer books extant, hoping that it will be found useful and instructive.

In writing the introduction, I made use of the following books :—

1. *Nurul-ain-fi-mash-hadil Husan*, by Abu Ishaq Asfrain.
2. *Iksir-ut-tawarikh*, by Mirza Mohammad Shirazi, a well known bookseller of Bombay
3. *Life of Ali*, the commander of the faithful, by Obaidullah, Besimil, of Amritsar.

4. Tuhfatul-hajat, by M. Syed Mohammad Taqi (Usufi Press Delhi)

In the case of important quotations, I have taken care to mention the name of the author either in the body of the text, or in footnotes.

It must be acknowledged that the traditions mentioned in the introduction have not been rendered literally, nor did I, in translating the prayers themselves, try to be literal at the expense of sense.

Being conscious of my meagre knowledge, slender information, and other shortcomings, I deem it necessary to mention that I could not do justice to the task I had undertaken, and that should any of my readers be so good as to inform me of my errors, or suggest corrections and improvements, I shall feel highly obliged. But in this connection differences and variations of readings should not be lost sight of

Having disburdened my conscience in these respects, I close this preface with this humble prayer: May the Gracious God, the Source of all good, own this book, the first fruit of my humble labour, and may He in His Mercy, make it the instrument of good to those who may find occasion to read it!

AHMAD ALI,

MOHAN, DISTRICT UNAO, U. P.

June, 8, 1929.

INTRODUCTION.

I have already spoken, in the preface, of the importance and universality of prayer. It may be said
 Prayer-what it is ? to be a bond of personal love and dependence between God and man of the highest ethical quality. "There is nothing more certain in the whole biography of man and history of the world than this fact of prayer and the answer that supervenes to it. It is the experience of men, women and children of every rank and age that this is so. 'Speak to Him thou, for He hears.' Yes, hears, hears and answers with swift and beautiful response." (R. A. Armstrong). Prayer in the words of H. More, "is the application of want to Him who alone can relieve it. the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness, not figures of speech, but compunction of soul. It is the 'Lord save us, we perish' of drowning Peter; the cry of faith to the ear of mercy!" "In the morning," says W Seeker, "this is a golden key to open the heart for God's service and in the evening it is an iron lock to guard the heart against sin." "In trial, in temptation, in weakness, in pain, in sorrow—in all those great testing times which try a man what stuff he has in him there is renewal, strengthening, uplifting to be won by simply putting forth the Soul to God that He may touch and heal it." (R. A. Armstrong)

"It is not truth," says H W Beecher, "nor philosophy to say that prayer alters nothing, that the laws of nature are fixed and that entreaty cannot change them. The laws of nature are *fixed on purpose to be used for the granting of prayer*. Any man can use the laws of nature to grant the request of his child. Does he say that God, who made those laws, cannot do with them as he can ?" *

* C. F. What He pleaseth will God abrogate or confirm. for with Him is the source of (The Quran).

“ It is true that the Divine mind knows it all beforehand.

Its efficacy. It is true that His counsels are wiser than man's and that He will himself do for us better than we can ask or think. But for all that, He has created and ordained it one of the laws of the spiritual universe, that when we reach our hands and lift up our voice to Him consciously and from our hearts seeking to come into touch with Him, then new floods of the Holy spirit flow over us from Him with their wonderfully calming, illuminating, and uplifting power ” (R A Armstrong).

“ There are,” says the author of Self Culture, Professor J S Blackie, “ higher things than knowledge in the world ; there are living energies ; and in the moral world, certainly, it is not knowledge but aspiration that is the moving power, and the wing of aspiration is prayer When aspiration is bird, curiously busy in counting and classifying the bars of its own confinement Of course, we do not mean that any person should be so full of his own little self and so ignorant of the grandeur of the universe, as to besiege the ear of Heaven with petitions that the laws of the universe should be changed any moment that may suit his convenience

Its object “ We do not pray that we may alter the Divine decrees, but that our human will may learn to move in harmony with the Divine will * How far with regard to any special matter, not irrevocably fixed in the Divine concatenation of possibilities, our petition may prevail, we never can tell ; but this we do know, that the most natural and the most effectual means of keeping our own noblest nature in harmony with the source of all vital nobleness, is to hold high emotional communion with that source, and to plant ourselves humbly in that attitude of devout receptiveness which is the one becoming attitude in the created towards the Creator. Practically, there is no

surer test of a man's moral diathesis than the capacity of prayer."

Lord Bolingbroke once asked lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily" answered her ladyship, "just as I were to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case, my language would be I wish you to bestow on me such or such favour, but your Majesty knows better than I, how far it would be agreeable to you, or right in itself to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you"—Irvine.

Having quoted some of the ablest western authors on the subject, I think it would not be out of place here, to state briefly the teachings of Islam, in this respect

Prayer from Islamic point of view

"The best devotion," says Ali, the commander of the faithful, "is to abstain from what is prohibited; and the most agreeable of earthly acts to God, is to pray to Him, for prayer turneth away a decree even though ordained; it is the key of mercy, the means of needs being satisfied, and wards off every calamity"

"Whosoever prays," says Imam Muhammad Baqir, "shall never want." And he once said to Mir (one of his followers), "O Mir pray, and do not say: whatever is ordained shall come to pass. Verily there is a rank of nearness to God, which cannot be obtained save by entreaty, and verily who shuts up his mouth and asks nothing of God, shall receive nothing from Him."

To the question what was the best devotional act?—he replied, that there was nothing more agreeable to God than praying and entreaty, for God loved those who prayed to Him, and that there was nothing more hateful to Him than

one who proudly abstained from devotion and prayer. "Prayer," says the Prophet of Islam (peace be on him), "is the salvation of the true believer, the pillar of faith, and the light of heaven and earth"

Besides several other traditions to the same effect the Quran also inculcates praying in the most impressive terms. Some of the most important verses on the subject are the following :—

1. And your Lord saith, call upon Me—I will hearken unto you :
2. And when My servants ask thee concerning Me, then will I be nigh unto them I will answer the cry of him that crieth, when he crieth unto Me but let them hearken unto Me, and believe in Me, that they may proceed aright.
- 3 Say : not on your account doth my Lord care if ye call not on Him !
4. Say O my servants who have transgressed to your own heart, despair not of God's mercy, for all sins doth God forgive. Gracious, Merciful is He !

The prayers of which the following pages contain a translation, have come to us traditionally through Harun's son, Mutawakkil, who, as will appear from the following narrative, was a trustworthy man and a devoted adherant of the house of the Prophet.

The Sahifa-i-kamilah
its source

'I met,' says Mutawakkil, 'Yahya, the son of Zaid, * the son of Ali, (peace be on them) after his father, Zaid was slain, and he was going to Khorasan, and greeted him.' 'Where-

* Zaid was one of the sons of Ali, the author of the prayers After the tragedy of Kərbala, Zaid declared jihad against the tyrants of the house of Omyyah, but was slain and

from dost thou come'?, he asked. 'From the pilgrimage,' said I. He then, questioned me about his family and sons of his uncle who lived in Medina, and particularly enquired about Jaafar, * the son of Mohammad (peace be on them), and I informed him of his and their tidings and of their sorrow for his father, Zaid. He then said to me, "It was my uncle Mohammad, the son of Ali, dissuaded my father from rising against the ruling power and informed him that if he rose and left Medina his undertaking would not prosper: so didst thou see my cousin Jaafar, the son of Mohammad (peace be on them)?" 'Yes,' said I 'Didst thou hear him mention anything concerning my affair?' he inquired, and I replied in the affirmative. 'What was the occasion of his remembering me?' 'Tell me," he added. 'May I be your sacrifice,' said I, 'I do not like to disclose to you what I heard from him.' 'Dost thou terrify me with death?' he rejoined, 'Speak out what thou hast heard' So I said to him 'I heard him (Jaafar) say verily thou (Yahya) shalt be killed and crucified, just as thy father was slain and crucified' At this his countenance changed and he said, 'What he pleaseth will God abrogate or confirm, for with Him is the source of revelation † O Mutawakkil, verily the great God has aided this *affair* ‡ with us, and He has bestowed on us knowledge and sword, and both these together belong to us, and He has distinguished the sons of our uncle with knowledge alone.' 'May I be your sacrifice'; said I. 'Verily I saw men more inclined towards Jaafar, the son of your uncle (peace be on him) than towards you and your father.' He answered, 'Verily my uncle Mohammad, the son of Ali (peace be on him), and his son Jaafar invite men to life and we invited them to death. || 'Son of the Apostle of God' said I, 'are they more learned or you?' Thereupon, he bent his head towards the ground for a long time, then raised it and said,

* The sixth of the 12 Imams, his father, Mohammad (Bakir) was the 5th and the latter's father Ali, the author of the prayers was the 4th Imam (peace be on them all)

† A verse from the Quran

‡ Caliphate, or Jihad

|| i. e. We invited men to Jihad, while Imam Jaafar prohibited them from it.

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† A verse from the Quran

‡ Caliphate, or Jihad

|| i. e. We invited men to Jihad, while Imam Jaafar prohibited them from it.

‘ Each of us has knowledge, besides the fact that they know all that we know, but we do not know all that they know.’

Then he asked, ‘ Hast thou written down anything from cousin ? ’ ‘ Yes ’ replied I. ‘ Show it to me ’ he added. So I disclosed to him many items of knowledge and showed him a prayer which Abu Abdullah (peace be on him) had dictated to me and told me that his father Mohammad, the son of Ali (peace be on him) had dictated it to him, telling him that it was one of the prayers of his father Ali, the son of Hussain (peace be on them)—a prayer of the *Sahifa-i-kamilah*. Yahya looked into it till he came to its end, and said to me :

‘ Dost thou permit it to be copied ? ’ ‘ Son of the Apostle of God, do you ask permission for what is your own ? ’ I rejoined ‘ Look here,’ said he, ‘ I will bring out to thee a complete book of prayers such as my father preserved from his father, and verily my father enjoined on me, by will, to take care of it and to deny it to the undeserving ’ ‘ Thereupon,’ says Mutawakkil, ‘ I stood up towards him and kissed his head,’ and said to him, “ By the Lord, O son of the Apostle of God, I will approach God by loving you and obeying you, and I sincerely hope that He will bless me with your love in my life and in my death.”

Then he handed over the writing I had given him, to a boy, who was with him and said to him, ‘ write down this prayer in a clear beautiful hand, and put it up before me, perhaps I will learn it up by heart ; for I requested it of Jaafar (God protect him) but he denied it to me ’ ‘ At this ’ says Mutawakkil, ‘ I was ashamed of what I had done and did not know what to do ; and Abu Abdullah (Jaafar) had not told me before-hand not to give it to any body ’

Then he (Yahya) called for a portmanteau and took out from it a book locked and sealed ; he then looked at the seal, kissed it and wept, then broke it and opened the lock. Then spreading the book he placed it on his eyes and rubbed it over his face, and said, “ If thou hadst not mentioned the speech of my cousin *that* I shall be killed and crucified—verily I

would never have given it to thee and should have been parsimonious of it. But I know that his speech is true, he derived it from his *fathers*, and that it shall shortly be verified. So I feared that a piece of knowledge like this should fall into the hands of Banu Omayyah, for they would conceal it and store it up for themselves. Therefore, take it for me and take care of it and when God has decreed concerning the affair of that tribe and mine * what He is pleased to decree, it (the book) shall be my deposit with thee, till thou deliverest it to my two cousins, Mohammad and Ibrahim, the sons of Abdullah-il Husain, the son of Hasan, the son of Ali (peace be on them), for they shall take up *this affair* † after me ”

I took possession of the book, says Mutawakkil, and when Yahya was killed, I went to Medina, visited Abu Abdullah (Jaafar) and narrated to him Yahya's conversation. He wept, overpowered by emotion and said, 'May God bless my cousin and gather him to his fathers and ancestors. By the Lord O Mutawakkil nothing prevented me from giving him the prayer but *what he feared* concerning the book of his father. Where is the book ?' 'Here it is,' said I. He then opened it and said, 'By God this is the writing of my uncle Zaid, and the prayer of my grand father Ali, the son of Husain (peace be on them)' Then he said to his son, 'Rise O Ismail and fetch me the prayers which I ordered you to take care of and preserve' Ismail then got up and brought out a book like the one given me by Yahya. Abu Abdullah kissed it and placed on his eyes and said, 'This is the writing of my father to the dictation of my grandsire (peace be on them), in my presence.' 'Son of the Apostle of God' said I, 'would you permit me to compare it with Yahya's book' He allowed me to do so saying, 'I see thee worthy of this' I, then, looked into the book and found it to be the same, not a single letter was found, in it, to differ from what was in the other copy. Then I begged Abu Abdullah's permission to make over the book to the legatees, and he said, 'Verily God

* i e my Jihad against Banu Omayyah.

† Jihad

commands you to restore deposits to whom they belong.*
Yes make it over to them.'

[The book was then delivered to the legatees in the Imam's presence, and when they were gone, he informed Mutawakkil of a tradition of the Prophet, concerning the domination of the house of Omyyah, and the persecution the *Ahlul-bait* (house of the Prophet) and their followers were to suffer under their sway]

'After this,' says Mutawakkil, 'Abu Abdullah dictated the prayers to me, and they were 75 chapters of which eleven were lost and more than sixty remained with me.'

The above tradition, given here in an abridged form, has also been narrated by Mohammad, the son of Ahmad, the son of Muhsin-ul-mutahhari with a slight variation, but his narration makes mention of chapters as given in the list of contents.

It would not be out of place here, to declare that some eight chapters have been held, by learned Shiah *Divines* to be apocryphal. But since almost all the Arabic editions of the *Sahifa* contain them, I did not think it proper to leave them out in the translation. They have, therefore, been inserted at the end, according to their position in the original.

The *Sahifa* contains one of the best collection of devotional addresses. They have been called 'the Psalms of the children of Mohammad,' and certainly they are in no way inferior to the immortal utterances of the great Psalmist Monarch. They reveal to us the greatness of the mind that gave them utterance, his deep and accurate knowledge of human nature, his fervid earnestness, his lowliness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trials unparalleled in world's history. They are the prayers of one whose father † sacrificed himself

Beauties of the Sahifa
and the advantages of
reading it

* A verse from the Quran

† Imam Husain (peace be upon him).

and his kith and kin for the spiritual and moral welfare of humanity, and did not forget to remember God, when actually beneath the sword of one of the myrmidons of the tyrant of Damascus. They are sincere utterances of a devout mind, not incomprehensible, uncertain metaphysics, and teach men to listen to the silent whisperings of their own souls, by appearing direct to the heart. They indicate a very high standard of practical morality by making the reader fully conscious of his responsibilities as a rational being. They contain the gist of religion and morals, and with a few exceptions can be advantageously read by every one having faith in the Unity and Grace of God.

They form one of the best guides to moral self-review, the importance of which is too well known to require any proof. They hold the mirror up to nature and the reader finds his most secret faults, and most trivial errors faithfully reflected. If regularly read they cannot fail to effect permanent moral improvement by enabling the reader to form a correct idea of his defects and a moderate view of his merits, thereby, eradicating vanity and self-conceit. *

In short, their study is one of the surest ways of cultivating the conscience. From my own experience, I can bear testimony to the fact, that they have been source of great good to me. In sickness, failures, losses, insults—in short, in all temptations, trials and afflictions, they proved a balm to my lacerated heart, a healing ointment to my wounded feelings.

They have often solaced my griefs, comforted and calmed my perturbed and distracted mind, and weeded it of grudge, envy and other degrading passions.

* The heart of pride and passion weed
And then the man is pure indeed

'I have been more and more convinced' says Ruskin, 'the more I think of it that, in general, pride is at the bottom of all great mistakes' 'It is' says J H Evans, 'the great master sin of the human heart' 'Pride' observes Napoleon, 'never listens to the voices of reason, nature or religion' Such being the case it is our duty to subdue this passion, as much as possible, and though we may not quite succeed, we are sure to feel better for the effort.

Some years of continued illness, anxiety and cares, had made me hopeless of accomplishing any thing good in this life, and had the effect of making me averse to every kind of voluntary useful exertion. I found that my mind had become quite morbid and melancholy. But the regular reading of the prayer-book improved the tone of my mind, and restored me to activity by giving a new direction to my energies. Whenever I read them I was moved to tears being reminded of my failings and inequities, was more charitably disposed towards others, resolved to be a better man, and felt considerably relieved.

But the most important of all is the fact that they always uplifted my spirits, revived my courage, and guarded me against that most pitiable of mental states—despair and assured me of Divine grace and mercy. Hence, I can consciously say, ‘Reader if you will do the same, your profit will be as great as mine.’ Therefore pray without ceasing and ‘keep yourself always in an attitude of reverential dependence on the supreme source of all Good’

Having thus briefly enumerated the advantages of reading the book under reference, I think it desirable to say something as to how it ought to be read. ‘Some books’ says Bacon, ‘are to be tasted others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts others to be read, but not curiously, and some few to be read wholly and with diligence and attention’. Now the Sahifa is a book which deserves ‘to be chewed and digested,’ that is, to be read wholly and with diligence and attention, or to use the words of Dr. J. Todd, it ought to be read ‘deliberately, slowly, understandingly and with personal application.’ In order to be thoroughly enjoyed it should be read regularly, at least once every day, for repetition leads to appreciation, and in appreciation lies the secret of enjoyment. But let me add that the true enjoyment of a spiritual book depends upon the degree of innocence possessed by the reader, the freer the conscience from guilt the greater the enjoyment.

How the book ought
to be read

'A man's studies' Says Ovid, 'pass into his character.' The Sahifa, if read with sincere earnestness, will gradually become a part of the reader's mind, its beauties will go deep down into his heart. How ennobled, purified and uplifted would the soul feel, when the contents of such a book, shall become an essential part of her mental and moral equipment.

Every thing has its conditions, and prayer in order to, be worthy of the ear of Heaven and of being answered, must conform to certain rules and conditions, the most important of which, according to the best Muslim authorities are the following.—

1. The devotee must have full trust and implicit confidence in the Mercy of God

2. His conscience must, as far as possible, be free from guilt, for sin is often the cause of an entreaty being rejected, or of the answer being delayed *

3. He must have repented of his sins and errors before presenting his petition to Heaven

4. He should neither eat nor wear things acquired by unfair means, nor otherwise use forbidden things.

5. He must be sincere and in earnest, and should not pray to the hurt of neighbour

6. What he asks for himself he should also ask for his bretheren, his neighbours.

7. He should not give up praying, in case the Divine answer is delayed, but should continue to repeat his application believing all the time, that it shall be heard by the Merciful and granted.

* A guilty conscience is very often an obstacle to praying C F, 'O Lord forgive me the sins that stifle prayer'—Ali, in the prayer of Kumail

8. Before entering upon prayer he should praise and thank the Almighty God for His Grace and Mercy, and ought to invoke blessings on the Prophet and his Al (family).

The Mohammadans believe that a prayer to be heard and answered by God, must be offered with the names of the Prophet and his Al (family) (peace be on them), and should be preceded and followed by the Darud, that is, an invocation of blessings on them.

The formula of Darud runs thus in Arabic *All-hum-ma Sal-li Ala Muhanadin wa Al-i-Muhamma'l*, and means, 'O Lord bless Mohammad and his Al (family).' Hence, we find the formula prefixed or appended to almost every entreaty in the Sahifa

It is generally admitted that the family of the Prophet included in the invocation of blessings, are Fatimah, his daughter, and the twelve Imams, whose names are given in the geneological table appended to this introduction.

'Addison' Says Smiles, 'liked to know as much as possible about the person and character of his authors in as much as it increased the pleasure and satisfaction which he derived from their books'. Such a desire is natural and reasonable, for the lives of great and good men always abound in useful lessons. 'So far as my experience goes' Says Professor Blackie, 'there is no kind of sermon so effective as the example of a great man.....' 'Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances.' These considerations have led me to give here a short biographical sketch of the venerable author of the Sahifa-i-kamilah.

Ali, the son of Husain, the son of Ali, the commander of the faithful, was born in Medina, in 38 A. H. during the Caliphate of his grandfather. His mother Shehrbanu was a daughter of Yazdjird, the last of the Kayanian kings of Persia. Thus owing to his con-

Life of Zain-ul-abdin,
the author of the prayers.

Birth and parentage

nection with two of the most illustrious Asiatic families, he was called 'Ibn-ul-khairtain', that is, 'scion of the two chosen stocks' He was the fourth of the twelve Imams. His piety and devotion have won for him the celebrated appellations of Sajjad (the greatest maker of prostrations) and Zain-ul-abdin (the ornament of the pious).

He was two years old when his grand-father was assassinated while offering the morning prayers in the Mosque of Kufa In his twelfth year he had to mourn the loss of his mild and generous uncle Imam Hasan poisoned at the instigation of the court of Damascus.

Since, then, he had to witness the persecution of his
 The massacre of
 Kerbala revered father Husain, at the hands of Yazid
 who required of him the oath of fealty to
 the throne of Damascus To avoid being forced
 to swear allegiance to a man who pagan at heart and
 whose depravity had undermined the foundations of religion
 and morality, Husain removed himself with his family to
 Mecca On reaching there he found himself in greater peril
 and fearing the desecration of the sacred precincts of the
 Kaaba by bloodshed, he set out for Kufa, in compliance with
 the invitations of the fickle and perfidious people of that
 place. But on his way there, he was intercepted by a
 numerous army sent by Yezid, and Husain himself, his
 kinsmen and followers, 72 in all, died fighting on the field of
 Kerbala, after suffering insults, and pangs of hunger and
 thirst for three days in succession Even Husain's baby son,
 Ali Asgher, and some other children, of very tender years,
 fell victims to the cruelties of the ruffians.

The atrocities, perpetrated at Kerbala, are too well known to need further detail. Ah, the hero of this narrative, on his return to Medina, from captivity, was heard to say, 'Had the Prophet (may God bless him) positively commanded them to kill us, as he had enjoined them by will to be good to us,

they could not have exceeded what they did to us.' 'In a distant age and climate' Says Gibbon, 'the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.'

Of Husain's heroic band, the only individual that survived the massacre, was his son Ali, the hero of this sketch. His severe illness at time had disabled him from bearing arms, and his deference to his father's parting command, restrained him from attempting to do so. Thus was he spared.

To be brief having trampled under horses' hoofs the sacred body of the Prophet's grandson and leaving the bodies of the martyrs unburied, the murderous host burned Husain's tents, robbed the bereaved women and made them captives. When this was done, the captives were placed on the bare backs of camels, with Ali at their head, and accompanied by the heads of the martyred band, mounted on spears, were led through the crowded streets of Kufa to the Court of Ibn-i-Zyad, Yazid's lieutenant. The latter having expressed his satisfaction at the performance of his subordinates, ordered the prisoners to be taken to Damascus. At length after a toilsome journey, this Caravan of widows, orphans and heads, pelted at and insulted by the depraved populace of the places through which they passed, and goaded onward with spears and lashes of the escorting ruffians arrived at the palace of Yazid, that monster of baseness and cruelty. The captives as well as the heads of the martyrs, were then brought in the presence of the tyrant, who touched Husain's lips with a stick and heaped insults upon head. He then addressed himself to the captives, enquired about each of them, and ironically expressed his satisfaction at what had befallen them. He threatened to put Ali to death, whereupon the latter with characteristic courage said, 'I am not afraid of being killed, nay in those that have been slain before me I have an example worthy of imitation.' At this point the wailings of the captive ladies interposed and Yazid desisted.

But in order to insult and humiliate them the more he ordered the *Khatib* * to mount the *mimber* of the great Mosque, and publicly curse and abuse Husain, his father and his descendants. When this was done, Ali said to the *Khatib* ' Woe be to thee, to please a creature thou hast displeased the Creator.'

He then requested Yazid to allow him to go to the *mimber* and speak something pleasing to God and useful to men. Being persuaded by those who were present, the tyrant reluctantly complied with this request, and Ali mounted the *mimber*. He praised God, blessed His Apostle, dwelt briefly upon the transitory nature of the world, and advised men to be virtuous and good. Then he said to them, ' O men, he who knows me, knows me, and he who does not know me, should know, that I am Ali, the son of Husain.....I am the son of him who was killed unjustly, I am the son of him whose head was severed from behind, I am the son of him who died thirsty, I am the son of him who fell on the field of Karbala, I am the son of him who was robbed, after death, of his turban and mantle, I am the son of him over whom the angles of heaven mourned. O men, God has been bountiful to us since He put the standard of guidance among us, and placed the flag of ruin among others than us, and gave us excellence over all the creatures, and conferred on us what He never conferred on any one else. He has distinguished us with five things, not to be met with in all the creation taken together, viz, knowledge, courage, generosity, and the love of God and His Apostle. He has bestowed on us what He did not bestow on any one else in the world '

At these pathetic words coming out flamingly from the heart of the sore afflicted speaker, loud wails of lamentation rose from the assembly, and Yazid finding it necessary to interrupt him, ordered the *Muazzin* to call out for prayers. The *Muazzin* cried out, " God is great. " At this Ali said, ' God is greater than every great one ' The *Muazzin* then

* means preacher, speaker.

said, 'I bear witness that there is no god but God.' Ali repeated the words after him. But when the *Muazzin* had said, 'I bear witness that Mohammad is the Apostle of God,' Ali asked him to hold his peace and said to Yazid, 'Was Mohammad my grandsire or thine?' 'Thine' replied the tyrant 'Then why didst thou kill his descends and make his women prisoner?' asked Ali. Yazid was struck dumb and the cries of lamentation and wail of mourning became louder. He tried to exculpate himself by laying the fault of the whole transaction at Ibn-i-zyad's door. But finding that a reaction of feelings was beginning to set in against the perpetrators of the massacre, and actuated by motives of self-preservation he retired to his palace.

Shortly after this with a view to make his subjects forget the atrocities of Karbala, and to keep them ignorant of the true nature of affairs—for ignorance of the masses was one of the main-stays of Omyyade rule—he liberated the prisoners, and sent them to Medina

After his return to Medina, though he lived apparently unmolested, Ali was not quite safe from the intrigues of the enemies of his house. He is believed to have died of poison, administered at the instigation of Wahid, the son of Abdul Malik in 95 A. H. He was buried in the grave yard of Baqi beside his uncle, Imam Hasan

He survived the tragedy of Karbala by 35 years and never ceased mourning throughout that period. He mourned for his father says Jaafar-us-sadiq, his grandson, while he observed fast during the day and kept awake at night. And when the hour of breakfast arrived and food was brought to him, he would say, 'My father was killed hungry, my father was killed thirsty'—and food and water was brought to again and again, till it got saturated with tears then he took out of it a little. This practice continued till he was called to the mercy of God. One day one of his servants protested out of tenderness, saying, 'How long shall you mourn my dear master? Will your

grief never cease ? ' ' Alas ' said he, ' Jacob, the son of Issac, the son of Ibraham, was himself a prophet, and the son of a prophet, and he had twelve sons. The Lord God caused one of them to disappear, and Jacob's hair turned gray on account of mourning, his back became crooked on account of sorrow, and his sight forsook him on account of weeping, while I saw my father and seventeen of my kinsmen massacred, how can my grief abate ? ' Saying this he wept bitterly. The atrocities of Karbala were so indelibly impressed on his mind, that he could not bear to look even at the head of a slaughtered sheep

In spite of all his sufferings he was no pessimist, and his prayers support this view of his character.

His hopefulness The very fact that he prayed is of itself a proof of his hopefulness. A hopeless man would not even think of praying ' Blessed be the Lord ' says he in one of his prayers, ' I am not hopeless ' This attitude of mind, is accounted for by the fact, that he had made the will of God his only standard of life

His devotion and piety His piety and devotion have won for him the appellation of ' the ornament of the pious ' It is said that when he performed the ceremonial washing before prayer, he used to turn pale, and being questioned as to the cause of this alteration replied, ' Don't you know in Whose Presence I am going to stand up ? ' One day when praying, his house took fire, and several voices cried out Fire ! Fire ! But he did not feel at all alarmed and continued to pray as if nothing had happened. In the meantime the fire died out, and when he finished praying people said to him, ' Son of the Apostle of God, what thing made you unmindful of the fire ? ' ' The fire of hell ' replied he So absorbing was his devotion.

His tenderness of heart. " Once on a time ", Says Ibrahim the, son of Ali, " I accompanied him on a journey to visit the Kaaba. His camel was very lazy. The Imam had, in his hand, a stick, which he raised at the beast, from time to time, but did not strike him. " Such was his tenderness of heart.

receive back what we give away," the poet accepted the gift. This anecdote is significant. It informs us of the Imam's bounty and of the respect in which he was held by the Moslems in general, and throws light on the Omyyade policy of keeping the masses ignorant of the rights and privileges of the house of the Prophet.

It has been observed by Imam Jaafar-as-Sadiq, that Ali, the commander of the faithful, never tasted what was forbidden, throughout his life, that when he was given a choice between two things, and found that the more difficult of the two was agreeable to God, he adopted the difficult one; that none, except him, had the strength to worship like the Apostle of God; that when worshiping, he looked like a man detained between Paradise and Hell; that to win divine approbation he emancipated one thousand necks (slaves) out of his personal property, that his own diet and that of his family consisted of olive oil, vinegar, and dates; that his apparel was made of the coarsest material, and if he found the sleeves too long, he cut them short with a pair of scissors, and that none of the Ahlulbait resembled him more than his grandson, Ali, the son of Husain (peace be on them all)

The following anecdote is an admirable instance of his tenderness of conscience and humility "I saw," says Taoos, "Imam Zaid-ul-abdin praying in the Baitul Haram (the mosque of Kaabah) and weeping " I went to him and said, " Son of the Apostle of God, you have three things to secure you from fear, why do you weep ?" ' What are those three things?' he enquired. ' Firstly,' Said I, ' you are the son of the Lord's Apostle, secondly, your grandsire's intercession, and thirdly, God's mercy.' " These do not assure me" replied he. " Firstly, because, on the day of resurrection, God will not enquire about consanguinity, for He says, ' The ties of kindred between them (men) shall cease; '*

secondly, because the Prophet will intercede only for those approved by God, for He hath said, ‘ And no plea shall they* offer save for whom He pleaseth ’; thirdly, the Lord hath said, Verily the mercy of God is nigh unto the righteous,* and I do not suppose myself to be of them ” Thus we see that in spite of, having a pure conscience and perfect confidence in the grace of God, he never allowed himself to feel too secure,—the true attitude of the pious and lowly in heart. It is owing to this attitude of mind that his prayers abound in expression of fervid earnestness, ardent devotion and sincere humility, to be found, perhaps, nowhere else.

As to his learning and wisdom, it has been observed, that he was the most eminent *Faqih* (jurist) of his age. Besides a small collection of short, didactic, poetical pieces, ascribed to him, his sermons preached on different occasions and his prayers, bear testimony to his deep knowledge of human nature, morals and theology. His speech in Damascus, in utter disregard of Yazid’s threats, is a good specimen of his oratorical powers, and affords an unquestionable proof of his indomitable courage and presence of mind. “Such souls when they appear”, says Emerson “are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature ”

These, detached anecdotes do not aim at presenting a perfect biographical sketch, for, it may be said, that after the tragedy of Kerbala, the Imam’s outward life had not in it, many events. Their sole object is to enable the reader to get, as complete a view as possible, of his excellent character. Of course in the prayers themselves, we may find, a pretty complete “Spiritual ” biography of our hero.

* A verse from the Quoran

If suffering can make a man advance towards moral perfection, as has been the experience of some of the most eminent sages,* then, ^{Suffering, cause of moral excellence} certainly, he was one of the most perfect of men; for, history shows that his share of suffering and sorrow, was superlatively abundant. But let it be borne in mind, that man's innocency is not to be condemned by afflictions.

To conclude, his virtue and piety, his forbearance and charity, his forgiveness and generosity, his ^{His character summed up} tenderness of heart and conscience, his fortitude and presence of mind in adversity, and above all, his hopefulness and humility are worthy of every man's contemplation and imitation. "It is a long way from Karbala to Calvary," says Mathew Arnold, "but the sufferers of Karbala hold aloft to the eyes of millions of our race the lessons loved by the sufferer of Calvary." For he said "Learn of me I am mild and lowly of heart, and ye shall find rest unto your souls." The venerable subject of this sketch was one of the chief sufferers of Kerbala. May God give us grace to follow in his footsteps, for the sake of Mohammad and his Al (family) (peace be on them). Amen.

* Of sufferings and pains cometh help, for it is not possible by any other way to be rided for our iniquity—Pl to

He that hath suffered in the flesh ceased from sin—Peter

It is good for me that I have been afflicted, for before that I went stray -David (2)
Suffering is no disgrace to a righteous man -Al- I have learned more of God, and of myself, by one week's suffering than by all the prosperity of a long lifetime—B P Hali

The geneological table referred to in the introduction.

Mohammad the Prophet. 52 B. H —11 A. H.

Fatimah (daughter) Married 1 Ali (Son of Abu Talib the Prophet's uncle) 23. B.H — 40 A.H

2. Hasan 3 A H.—50 A H 3 Husain 4 A H —61 A.H. *

4 Ali Zain-ul-abidin 38—95 A H.

5 Mohammad-al-Baqir 57—114 A H

6 Jaafar-al-Sadiq 83—148 A H

7 Musa-al-Kazim 128—183 A H

8 Ali-al-Raza 153—203 A H

9 Mohammad-al-Taqi 195—220 A H

10 Ali-al-Naqi 214—254 A H

11 Hasan-al-Askari 232—260 A H

12 Mohammad-al-Mehdi B 256 A H

The Shi'ahs believe that their twelfth Imam (peace be on him) is alive, that he disappeared in 328 A. H. and will reappear when the word approaches its end, and fill the earth with justice and equity... "The Shi'ahs believe that like a Prophet an Imam is also specially gifted by divine grace and is like the Prophet innocent and free from errors and sinsFrom Ali down to Al Mehdi, the twelve holy persons are all called Imams and are all considered to be sinless. The Shi'ahs too like the Sunnis, believe in the Holy Quoran and in Mohammad as the Prophet, but they believe in the twelve Imams as the only true representatives of God and the Prophet. These twelve Imams with the Prophet and his daughter are collectively styled Ahlulbait "the people of the House" Commentaries on the Quoran as written or given out by these Imams, and Hadith as collected or described by

them are alone acknowledged and no religious information coming from any other sources are accepted.....The spiritual teachings of the Shiahism, chiefly consist in freeing the student from all impurities of thought and action, promoting holiness by communion with God through prayers, charity and acts of virtue, and last, though not the least, in promoting spiritual love with the Ahlulbait, "people of the House" the latter are the only models to copy and follow. The example of Husayn (Husain) the martyr, who for the sake of truth suffered the most cruel persecution and death along with his children (Zain-ul-Abdin alone surviving) and cousins and friends in Karbala, stands prominent in the hearts of the Shiah. Meetings are held and recitations are made describing how Husayn (Husain) and his allies in Karbala suffered in the name of truth. The result is that the Shiah, being all love and purity, is harmonised without any other effort and realises the Oneness (the Unity of God) rather imperceptibly"—Islam, by Mohammad Sarfaraz Husain Qari, Calcutta

مَدَامُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَلَّمَ النَّبِيَّ الْإِسْلَامَ وَأَتَى بِهِ النَّاسَ فَآمَنُوا بِهِ

الطاهر الطاهر الطاهر الامام علي بن الحسين عليهما السلام

عليه الصلاة والسلام

مِنْ رَحْمَةِ اللَّهِ إِلَى الْكَافِرِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تحت اطار قمت جوار مدينة الطيرة

والله اعلم بالصواب

تَقَدَّسَتْ أَسْمَاؤُهُ وَظَاهَرَتْ أَلْوَانُهُ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْأَلُونَ هُوَ وَالْحَمْدُ لِلَّهِ الَّذِي لَوْحَيْنِ عَنْ عِبَادِهِ مَعْرِفَةٌ
حَمْدُهُ عَلَى مَا أُنْبِلَاهُمْ مِنْ مِثْلِهِ الْمُتَنَابِعَةُ وَاسْتَبَعَتْ
عَلَيْهِمْ مِنْ نَعِيمِهِ الْمُتَظَاهِرَةَ لَتَصَرَّفُوا فِي مِثْلِهِ فَلَمْ
يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ وَلَوْ كَانُوا
كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ
الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ إِنَّ
هُمْ إِلَّا كَالْإِنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا وَالْحَمْدُ
لِلَّهِ عَلَى مَا عَرَفْنَا مِنْ نَفْسِهِ وَالْهَمْنَا مِنْ شُكْرِهِ وَفَتَحَ
لَنَا مِنْ أَجْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ وَدَلَّنَا عَلَى مِثْلِ الْإِخْلَاصِ
لَهُ فِي تَوْحِيدِهِ وَجَبَّئَنَا مِنَ الْإِلْحَادِ وَالشُّكِّ فِي أَمْرِهِ
حَمْدًا نُعَسِّرُ بِهِ فِيمَنْ حَمْدَهُ مِنْ خَلْقِهِ وَتَسْبِيحًا بِهِ
مَنْ سَبَّحَ إِلَى رِضَاةٍ وَعَفْوِهِ حَمْدًا يُضَيِّقُ لَنَا بِهِ ظُلُمَاتِ
الْبُزْخِ وَيُكْهِلُ عَلَيْنَا بِهِ سَبِيلَ الْمُبْعَثِ وَيُشَرِّتُ بِهِ
مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ يَوْمَ تَجْزَى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ يَوْمَ لَا يُعْنِي
مَوْلَا عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرُونَ

Holy are His names and continual are His blessing! "He is not questioned about what He doeth, while others are questioned!"

And all praise is due to god, who, had He withheld from His creatures the knowledge of gratitude due to Him for what He conferred upon them of His successive blessings, and completed for them of His continual favours, they would certainly have enjoyed His blessings without ever praising Him, and would have prospered in His gifts without ever thanking Him.

And were they to be such, they would certainly have gone below the limits of humanity to brutishness, and should, therefore, have been as He hath described in His Mighty Book, "They are like the brutes: yea, they go more astray."

And praise be to God for what He has taught us of Himself, and inspired us with gratitude to Him, and opened for us the doors of the knowledge of His Godhead, and directed us to be sincere in believing in his Unity, and restrained us from rebelling against and entertaining doubts for His Commands

(We offer) praise whereby we may live among those of His creatures who praise Him, and whereby we may surpass him who seeks to win His approbation and pardon—

A praise whereby He may enlighten for us the darkness of the interval between death and Doomsday, and make resurrection easy for us,

And whereby He may exalt our positions at the appearance of witnesses, on the day on which every soul shall be rewarded according to what it hath earned, and they shall not be dealt with unjustly³—the day wherein no friend shall ward off anything from a friend, nor shall they be helped⁴.

1. The Quran, chap 21, verse 23

2. The Quran, chap 25, verse 46

3. The Quran, chap 45, verse 30.

4. The Quran, chap 44, verse 41.

حَمْدُكَ أَيْزُفَعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَا فِي كِتَابٍ مَرْقُومٍ
يَشْهَدُ لَهُ الْمُقَرَّبُونَ حَمْدًا تَقْرِبُهُمْ عِيُونَنَا إِذَا بَرَقَتْ
الْأَبْصَارُ وَتَبَيَّنَ بِهِمْ وَجُوهُنَا إِذَا اسْوَدَّتِ الْبَشَارُ حَمْدُكَ
تُعْتَقُ بِهِ مِنْ أَلِيْمِنَا يَا اللَّهُ إِلَى كَرِيمِ جَوَارِيهِ حَمْدُكَ تَرْجُمُهُ
مَلَائِكَتُكَ الْمُتَقَرَّبِينَ وَنَضَامُ رَبِّهِمْ أَنْبِيََاءُكَ الْمُرْسَلِينَ فِي
دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ وَتَحِلُّ كَرَامَتِهِ الَّتِي لَا تَحُولُ
وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا عَائِسَتَ الْخَلْقِ وَأَجْرَى عَلَيْنَا
طَبِيبَاتِ الرِّزْقِ وَجَعَلَ لَنَا الْفَعُولَةَ بِالْمُلْكَةِ عَلَى جَمِيعِ الْخَلْقِ
تُكَلِّمُ خَلْقَتِهِمْ مُقَادَةً لَنَا بِقُدْرَتِهِ وَصَاهُورَةً إِلَى طَاعَتِنَا بِعِزَّتِهِ
وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ فَكَيْفَ نُطِيقُ
حَمْدَكَ أَمْ مَتَى نُودِي شُكْرَكَ أَمْ مَتَى هُوَ وَالْحَمْدُ إِلَيْهِ الَّذِي
رَكَّبَ فِينَا الْإِلَهَ الْبَاسِطَ أَوْجَعَلَ لَنَا الدَّوَابَّ الْقَبِيضَ وَشَعْنًا بِأَرْوَاحِ
الْحَيَوَةِ وَأَثَبَتْ فِينَا جَوَارِيهِ الْأَعْصَالِ وَعَدَدَاتُ بَطِيبَاتِ
الرِّزْقِ وَأَعْنَانَا بِفَضْلِهِ وَأَقْنَانَا بِإِمْنِهِ ثُمَّ أَمَرْنَا بِاخْتِيَارِ
طَاعَتِنَا وَنَهَانَا لِإِبْتِلَى شُكْرُنَا فَنَا فَنَاعَنْ طَرِيقِ أَمْرِهِ
وَكَيْفَ نَأْمَتُونَ وَجَبْرِهِ فَلَمْ يَبْتَدِرْنَا بِعُقُومَتِهِ وَلَمْ
يَعَايِلْنَا بِنِقْمَتِهِ بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا وَاتَّقَدَرِ
مَرَا جَعَلْنَا بِرَأْسِهِ جَلْمَاهُ وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

(We offer) praise that rises from† us towards the Aala El-lee-yeen (High Heaven, mentioned) in the writtten Book,⁵ witnessed by those nigh to God.⁵

A praise whereby our eyes may grow cool whenthe sight of others is dazzled, and whereby our faces may become bright when the countenances of others are darkened

A praise whereby we may be freed from the painful fire of God and led towards His glorious neighbourhood

A praise whereby we may move to pity the angels nigh to Him and whereby we may be joined to His Apostles, in the abode of permanence that shall not vanish, and His place of honour which shall not change

And praise be to God who chose for us beauties of physique, and poured forth for us purity of sustenance, and gave us excellence on account of dominion over all creation, so all his creatures are obedient to us through His Power, and moving towards our service through His Glory

And praise be to God who arranged in us organs of expansion, and provided for us organs of contraction, and endowed us with various tendencies of life, and gave to us active limbs, and fed us on wholesome sustenance, and made us independent by His Grace, and gave us wealth through His Kindness

Then He gave commands unto us in order that He may try our obedience and prohibited us in order that He might test our gratitude

And we deviated from the path of His command, and rebelled against His prohibitions, but He did neither hurry us to punishment, nor hastend us to retribution

Nay—He delayed us with merciful regard, and waited our return (to obedience) with gracious forbearance

And praise be to God who directed us to repentance,

† This is the translation if the text reads *minna*, but if it read *Bena* the rendering will be —we offer praise that would exalt us to the Aala-El-lee-yeen, etc

الَّتِي لَمْ نَعِدْهَا إِلَّا مِنْ فَضْلِهِ فَلَوْ لَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا
لَقَدْ حَسَنَ بَلَاؤُهُ عِنْدَنَا وَجَلَّ إِحْسَانُ إِلَيْنَا وَجَسَمَ
فَضْلُهُ عَلَيْنَا فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ
كَانَ قَبْلَنَا لَقَدْ وَضَعْنَا لَهَا مَا لَا طَاقَةَ لَنَا بِهِ وَلَمْ نُكَلِّفْهَا
يُكَلِّفْنَا إِلَّا الْاُدُسْعَا وَلَمْ يُجِبْثِمْنَا إِلَّا الْيُسْرَا وَلَمْ يَدْعُ لِأَحَدٍ مِّنَّا حُجَّةً
وَلَا عُدَّةً إِلَّا فَالْهَالِكُ مِمَّنْ هَلَكَ عَلَيْهِ السَّعِيدُ مِمَّنْ
رَغِبَ إِلَيْهِ وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَيْدَرُ بِهِ أَذْنَى مَلَكَةٍ
إِلَيْهِ وَأَكْثَرُ مَخْلُوقَةٍ عَلَيْهِ وَأَرْضِي حَامِدٍ لَهُ لَدَيْهِ حَمْدًا
يَفْضُلُ سَائِرَ الْحَمْدِ يَفْضُلُ رَبُّنَا عَلَى جَمِيعِ خَلْقِهِ ثَمَرَةً الْحَمْدِ
مَكَانَ كُلِّ نِعْمَةٍ لَكَ عَلَيْنَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ
وَالْبَاقِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ وَمَكَانَ
كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا إِلَى
يَوْمِ الْقِيَامَةِ حَمْدُ الْأَمْتِ إِلَى الْحَدِّ وَلَا حِسَابَ لِعَدَدِهِ وَلَا مَبْلَغَ لِعَالِيَتِهِ
وَلَا نُقْطَاءَ لِإِمْدِهِ حَمْدًا يَكُونُ وَصْلَةً إِلَى طَاعَتِهِ وَخُصُوفًا وَ
سَبِيلًا إِلَى رِضْوَانِهِ وَذَرِيعةً إِلَى مَغْفِرَتِهِ وَطَرِيقًا إِلَى جَنَّتِهِ وَ
خَفِيرًا مِّنْ نِّقْمَتِهِ وَأَمْنًا مِّنْ غَضَبِهِ وَظَهِيرًا عَلَى طَاعَتِهِ وَحَاجِرًا
عَنْ مَعْصِيَتِهِ وَعَوْنًا عَلَى تَادِيَةِ حَقِّهِ وَوِظَائِفِهِ حَمْدًا أَنْسَعَدَ بِهِ فِي
السَّعَادَةِ مِنْ أَوْلِيَائِهِ وَنَصَّرَ بِهِ فِي نَظْمِ الشُّهُدَاءِ يُؤَيِّدُ عُدَّتِهِ
أَنَّهُ فِي حَسْبِهِ

which we could never have obtained except through His Grace, so that if we were not to reckon His benevolence except this one, verily, His favours to us would have been praise worthy, and His goodness to us would have been magnificent for, such was not His practise, in the case of repentance, with those who were before us.

Verily He lifted off from us what we had no power to bear; He did not place duties upon us beyond our power, and gave us easy employment, and did not leave any of us either ground or excuse (for neglecting them)

So the wicked among us was destroyed against His wish, and the righteous among us inclined towards Him

And praise be to God with all that (the attributes) with which He is praised by the angels who are very near to Him, the most honourable of His creatures in His sight, and of those who adore Him the most approved by Him—a praise that excels all praise like the excellence of our Lord over all His creatures,

Then praise be to Him for every one of His favours on us and on all His servants past and present, which are equal in number to that which His knowledge compasseth of all things

And for every favour let the number of praise be doubled and multiplied several times perpetually, unceasingly, till the day of resurrection,—A praise having no end to its existence, no reckoning for its numbers, no limit to its extremity and no period to its duration,—

A praise which may be a means of connection between our service to Him and His pardon, a cause of His approbation, an intercession for His forgiveness, a path to His paradise, a protection from his chastisement, a security from His wrath, an aid in His service, a restraint from His disobedience and an assistance in repaying our dues and obligations to Him,—

A praise whereby we may be happy among His righteous friends, and may become of the number of martyrs to the sword of His enemies.

Verily He is the most praise-worthy Lord'

تَعَزَّأُمُّنِي عَقْرِيَا رِجْمًا وَهَجَمَ عَلَيْهِمْ فِي مَجْبُوحَةٍ قَرَارِهِمْ
حَتَّى تَطَهَّرَ أَمْرُكَ وَعَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ الْمُشْرِكُونَ
اللَّهُمَّ فَارْقَعُهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ
جَنَّتِكَ حَتَّى لَا يُسَاوِيَ فِي مَنَزَلَةٍ وَلَا يَكَا فَنَاءُ فِي
مَرْتَبَةٍ وَلَا يُوَازِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ
وَعَرِفَةٌ فِي أَهْلِهِ الظَّاهِرِينَ وَأُمَمٌ الْمُؤْمِنِينَ مِنْ
حُسْنِ الشَّفَاعَةِ أَجَلَ مَا وَعَدْتَهُ يَا نَافِلَةَ الْعِدَّةِ يَا
وَإِنِّي الْقَوْلُ يَا مُبْدِلَ السِّيَآتِ بِأَضْعَافِهَا مِثْلَ نَبَاتِ الْكَافِ
ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

and gave them battle in the heart of their homes, and overwhelmed them in the midst of their adobe. till Thy command was published and Thy word was exalted, to the chagrin of idolaters.

Therefore, exalt him O Lord, for his exertions in Thy cause, to the highest rank in Thy paradise, till his position may not be equalled and his standing may not be matched and no angel nigh to Thee, and no apostle sent by Thee, may equal him in Thy sight'

And distinguish him for the sacred members of his house and his true-believing followers, with (office of) effective intercession greater than what Thou hast promised, O Performer to promises' O Keeper of (Thy) word' O Changer of evil, with multiples of it, into good'

Verily Thou art magnificently kind, and Thou art the Generous, the Bountiful

وَكَانَ عِلْمُهُ فِي الصَّلَاةِ الْعَرِيقُ لَكَ الْفَتْحُ

اللَّهُمَّ وَحِلَّةُ عَرْشِكَ الَّذِينَ لَا يَفْتَرُونَ مِنْ تَبِيعِكَ
وَلَا يَتَأَمُّونَ مِنْ تَقْدِيرِكَ وَلَا يَسْتَعِصِمُونَ مِنْ عِبَادَتِكَ
وَلَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ وَلَا يَغْفُلُونَ عَنِ
أَوَّلِهِ إِلَيْكَ وَإِسْرَافِئِيلَ صَاحِبِ الصُّورِ الشَّخِصِ الَّذِي
يَنْتَظِرُ مِنْكَ الْإِذْنَ وَحُلُولَ الْأَمْرِ قِيَّتَهُ بِالنَّفْخَةِ صَرَعَى رَهَائِلَ
الْقُبُورِ وَمِيكَائِيلَ دُؤَالِجَاهُ عِنْدَكَ وَالْمَكَانِ الرَّقِيعِ مِنْ طَاعَتِكَ
وَجِبْرِئِلَ الْأَمِينُ عَلَى وَحْيِكَ الْمُطَاعُ فِي أَهْلِ سَمَوَاتِكَ
الْمَلِكِينَ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ وَالرُّوحُ الَّذِي
عَلَى مَلَكِيَّةِ الْحُبِّ وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ
فَصَلِّ عَلَيْهِمْ وَ عَلَى الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ
مِنْ سُكَّانِ سَمَوَاتِكَ وَأَهْلِ الْأَمَانَةِ عَلَى رِسَالَتِكَ
وَالَّذِينَ لَا تَدْخُلُهُمْ سَاءَةٌ مِنْ دُؤُوبٍ وَلَا أَعْيَاءُ
مِنْ نُغُوبٍ وَلَا فَتُورٌ وَلَا تَشْغَلُهُمْ عَنْ تَبِيعِكَ
الشَّهَوَاتُ وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهُوُ الْغَفْلَاتِ
الْحُشْمُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْكَ الْتَوَاسِ
الْأَذْقَانِ الَّذِينَ قَدْ طَالَتْ رَغْبَتُهُمْ فِيْمَا لَدَيْكَ

3. An invocation of blessings on the Bearers of the Throne, and on every angel honoured with Divine nearness.

O Lord! And the Bearers of Thy Aarsh (Throne) who never grow lazy in extolling Thy name, and are never tired of remembering Thy Holiness, and never grow weary of adoring Thee, and do not prefer default to earnest effort in (obedience to) Thy command, and never fail to have intense love for Thee

And Israfil, the Trumpeter, the vigilant, who is waiting for Thy permission and order, to warn with the blast, the dead who are lying in the tombs. *

And Michael, the Honourable in Thy sight, and the Holder of lofty rank in Thy service

And Gabriel, the Trustee of Thy message, who is obeyed among the residents of Thy heavens, is respectable in Thy sight and is Nigh to Thee

And the Ruh (spirit) (set in command) over Angels of the curtains

And the Ruh (sprit) (proceeding) from Thy command

Therefore, let Thy blessings descend on them, and besides them on angels who are the inhabitants of Thy heavens and trusted with Thy errands;

Those whom no blame affects on account of lassitude, no fatigue on account of toil and no indolence; neither do the appetites engage them away from hallowing Thy name, nor does forgetfulness of negligence prevent them from glorifying Thee

Their eyes are bent downwards, so they do not direct their sight towards Thee, their chins are lowered:

Those whose liking for what is with Thee hath existed

* Lit pawned to the tombs.

الْمُسْتَخَرُونَ بِذِكْرِ آلَايِكَ وَ الْمُتَوَاضِعُونَ
 دُونَ عَظَمَتِكَ وَ جَلَالِ كِبَرِيَّاتِكَ وَ الَّذِينَ
 يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَرْفِرُ عَلَى أَهْلِ
 مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبْدُكَ حَقَّ عِبَادَتِكَ فَصَلِّ
 عَلَيْهِمْ وَ عَلَى الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ وَ أَهْلِ الرُّفُقَةِ
 عِنْدَكَ وَ حَمَالِ الْغَيْبِ إِلَى رُسُلِكَ وَ الْمُؤْمِنِينَ عَلَى وَحْيِكَ
 وَ قِبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ وَ أَغْنَيْتَهُمْ عَنِ
 الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيرِكَ وَ أَسَكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَوَاتِكَ
 وَ الَّذِينَ عَلَى أَرْجَائِهَا إِذَا نَزَلَ الْأَمْرُ بِتَهَامِرِ قَوْلِكَ
 وَ خُرَاجِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ وَ التَّنْزِيلِ
 بِصَوْتِ زَجْرِهِ يُسْمَعُ رَجُلُ الرُّعُودِ وَ إِذَا سَبَحْتَ
 بِهِ حَفِيقَةُ السَّحَابِ التَّمَعَّتْ صَوَاعِقُ الْبُرُوقِ
 وَ مُشَيِّعِي الثَّلْجِ وَ الْبَرْدِ وَ الْهَابِطِينَ مَعَ قَطْرِ
 الْمَطَرِ إِذَا نَزَلَ وَ الْقَوَائِمِ عَلَى خَزَائِنِ الرِّيَّاحِ وَ
 الْمُؤَكَّلِينَ بِإِحْبَالٍ فَلَا تَزُولُ وَ الَّذِينَ عَرَفْتَهُمْ
 مَسَاقِيلَ السِّيَاءِ وَ كَيْلَ مَا تَحُوبُ لَوَاعِجِ
 الْأَمْطَارِ وَ عَوَاجِجِهَا وَ رُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ
 هَمَّكَرُوهُ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَ الْمُحِبُّوبِ الرَّخَاءِ

for a long time; who are ambitious to remember Thy favours; who humble themselves in the presence of Thy Greatness and Glory of Thy Majesty:

Those, who, when they see Hell, flaming for the disobedient, say, "Holiness to Thee! we did not worship Thee as Thou didst deserve to be adored"

Therefore, bless them, and the Ruhani-eent† from among, Thy angels, and the deservers of nearness in Thy sight; and the carriers of tidings of the unseen to Thy apostles, and entrusted with Thy message

And (bless) the hosts of angels, whom Thou hast appointed for Thyself, and made independent of food and drink by (making them remember) Thy holiness, and hast established them within the apartments of Thy heavens:

And (bless) those waiting at its confines, when Thy command descends for the fulfilment of Thy promise:

And (bless) the keepers of the stores of rain; and the drivers of clouds

And him, at whose angry rebuke are heard peals of thunder, when the storm-clouds move with their deadly lightning flashes:

And (bless) the companions of snow and hail; and those who descend with the drops of rain when it cometh down.

And (bless) those in control of the supplies of winds; and those posted on mountains, that never quit their places:

And (bless) those whom Thou hast told of the quantities of water, and the measure of what is brought down, by heavy rains

And (bless) the angels, who are Thy messengers (to the inhabitants of the earth) of evil calamities, that are to come down, and of agreeable prosperity:

† Name of an order of angels.

وَالشُّعْرَاءُ الْكِرَامُ الْبَرْدَةُ وَالْحَفَظَةُ الْكِرَامُ الْكَاتِبِينَ وَمَلَكَ الْمَوْتِ
 وَأَعْوَانِهِ وَمُنْكَرٌ وَنَكِيرٌ وَرُومَانٌ قَتَانِ الْقُبُورِ وَالطَّائِفِينَ
 بِالْبَيْتِ الْمَعْمُورِ وَمَلَكَ وَالْخَزَنَةِ وَرِضْوَانِ وَسَدَنَةِ الْجَنَانِ
 وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ وَ
 الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنَجْعَلُ عُقْبَى الدَّارِ
 وَالرَّبَّانِيَّةِ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوا فَعَلُوا ثُمَّ ابْجِئْهُمْ
 صَلَوَةُ ابْتَدَرُوهُ سِرَاعًا وَلَمْ يُنْظَرُ لَهُ وَمَنْ أَوْهَمْنَا ذِكْرَهُ
 وَلَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَيَا أَيُّ أَمِيرٍ وَكَلَنَهُ وَسُكَّانِ الْهَوَاءِ
 وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي
 كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَوَةٌ تَزِيدُهُمْ
 كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ اللَّهُمَّ وَإِذَا
 صَلَّيْتَ عَلَى مَلَائِكَاتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَوَاتَنَا عَلَيْهِمْ
 فَصَلِّ عَلَيْهِمْ بِمَا قَسَمْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ إِنَّكَ
 جَوَادٌ كَرِيمٌ

And (bless) the venerable, virtuous messengers: And the honourable, Guardian scribes: ¹

And the Angel of death and his assistants:

And the Munkir and Nakir: And Rooman ² the examiner of the dead in tombs:

And those who walk round the Baitul-maamur (the Heavenly Temple):

And bless Malik ³ and the Guards of Hell:

And Rizwan ⁴ and the keepers of Paradise.

And those who do not disobey God in what He commanded them, and do what they are ordered to do

And those who ⁵ say, "Peace be on you for your patience Behold how good an abode is the world hereafter!" ⁶

And bless the Incendiaries, who when told to "catch him and chain him, then fling him into Hell," ⁷ quickly advance towards the sinner and do not grant him respite.

And bless him, whom we omitted to mention, and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him

And bless the denizens of the air, the earth and the water; and those of their number, who are set over Thy creatures.

Therefore, bless them at the day on which every soul shall come with a Qaim and a Shahid; ⁸ and favour them with a blessing which may add honour to their honour and purity to their purity.

O Lord, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for Thy enabling us to speak well of them

Verily Thou art Generous and Bountifull

1 The angels that record the deeds of men

2. The angels that question and examine the dead concerning their religious beliefs

3 Malik is the chief of the guards of hell.

4 Rizwan being the chief of the keepers of paradise.

5 The angels who welcome the blessed, in paradise

6 A quotation from the Quran

7. The quotation is from the Quran

8. Two angels that shall appear as witnesses with every soul, on Doomsday.

وَكَاذِبِينَ جَاءَكَ إِلَهُكَ بِالْحَقِّ وَالصَّلَاةِ عَلَى التَّبَاتِ لِرُسُلٍ مُّصِيبِينَ

اللَّهُمَّ وَاتَّبَاعُ الرُّسُلِ وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ
بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَايِدِينَ لَهُمْ بِالتَّكْذِيبِ وَ
الْإِشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيْسَانِ فِي كُلِّ دَهْرٍ
وَرَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا وَأَقَمْتَ لَاهِلِهِ دَلِيلًا مِنْ لَدُنْ
أَدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَيْمَةِ الْهُدَى
وَقَادَةِ أَهْلِ الثَّقَى عَلَى جَمِيعِهِمُ السَّلَامُ فَادْكُرْهُمْ
مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ اللَّهُمَّ وَأَصْصَابُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً الَّذِينَ أَحْسَنُوا الصَّعَابَةَ
وَالَّذِينَ أَبْلَوْا الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِمْ وَكَانَفُوهُ وَاسْرَعُوا
إِلَى وَفَادَتِهِ وَسَابَقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ
حُجَّةَ رِسَالَتِهِ وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِظْهَارِ كَلِمَتِهِ وَقَالُوا
الْأَبَاءَ وَالْأَبْنَاءَ فِي تَشْيِيتِ نُبُوتِهِ وَانْتَصَرُوا بِهِ وَمَنْ كَانُوا مُنْطَوِينَ
عَلَى هَيْبَتِهِ يَرْجُونَ نِجَارَةً لَنْ تَبُورَ فِي مَوَدَّتِهِ وَالَّذِينَ هَجَرْتَهُمْ
الْعَشَائِرُ إِذَا تَعَلَّقُوا بِعُرْوَتِهِ وَانْتَفَتْ مِنْهُمْ الْقَرَابَاتُ إِذَا سَكَنُوا فِي ظِلِّ
قَرَابَتِهِ فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ وَآرَضِهِمْ مِنْ رِضْوَانِكَ
وَمَعَا جَاشُوا الْخَلْقَ عَلَيْكَ وَكَانُوا مَعَ رَسُولِكَ مُعَاةً إِلَيْكَ وَاشْكُرْهُمْ عَلَى هَيْبَتِكَ

4. He invoketh blessings on the followers of the Prophets and their supporters

O Lord! and bless the followers of prophets and their supporters (from among the inhabitants of the earth) in things unseen, ¹ at the time of controversy with their enemies who belied them, while they are eager (to see) the apostles with true faith in every age and time wherein Thou didst send a messenger and didst establish for men of that time, a guide—from Adam down to Mohammad, may Thy blessings descend on him and his Al (family), the righteous Imams and leaders of the pious, peace be on them all—be pleased to remember them with forgiveness and approbation

O Lord! and bless the companions of Mohammad Thy peace and blessings on him and his Al (family), in particular those who were good companions of his, and those who fought bravely in his cause and helped him, and supported his mission, and promptly advanced at his call and answered it, as soon as, he made them listen to the arguments in support of his message, and parted from their wives and offspring in publishing his word, and fought with (their) fathers and sons in confirming his apostolical office, and thereby revenged him.

And those who had a love for him, and had in his friendship, hopes ² of a bargain that would never come to ruin.

And bless those who were deserted by their people, when they followed him, and were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook O Lord, what they gave up for Thee and in Thy cause, and satisfy them with Thy approbation for their bringing together Thy creatures in Thy faith, and for being workers for Thee, with Thy apostle; and reward them, for their renouncing for Thy sake the

1. i. e. belief in an unseen God, and in future reward and punishment.

2. i. e. hope of reward in the life to come

دِيَارِ قَوْمِهِمْ وَخُرُوجِهِمْ مِنْ سَعَةِ الْمَعَاشِ إِلَى ضَيْقِهِ وَمَنْ كَثُرَتْ
 فِي إِعْزَازِ دِينِكَ مِنْ مَقْلُومِهِمُ اللَّهُمَّ وَأَوْصِلْ إِلَى التَّائِبِينَ
 لَهُمْ بِإِحْسَانِ الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
 بِالْإِيمَانِ خَيْرَ جَزَائِكَ الَّذِينَ قَصَدُوا سَمْتَهُمْ وَتَحَرَّوْا وَجْهَهُمْ
 وَمَضَوْا عَلَى شَاكِلَتِهِمْ لَمْ يَنْتَبِهْ رَيْبٌ فِي بَصِيرَتِهِمْ وَلَمْ يَحْتَلِبْهُمْ
 شَيْءٌ فِي قُفُوءِ آثَارِهِمْ وَالْإِتِّمَامِ بِهَذَا آيَةِ مَنَازِلِهِمْ مُكَافِفِينَ وَ
 مُوَازِرِينَ لَهُمْ يَدَيُوهُ وَيَدِيهِمْ وَيَمْدُودُونَ بِهَدْيِهِمْ يَتَفَقُّوْنَ
 عَلَيْهِمْ وَلَا يَتَهَيَّوْنَهُمْ فَيَا أَدْوَا إِلَيْهِمُ اللَّهُمَّ وَصَلِ عَلَى التَّائِبِينَ
 مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَ عَلَى أَرْوَاجِهِمْ وَ عَلَى ذُرِّيَّاتِهِمْ
 وَ عَلَى مَنْ أَطَاعَكَ مِنْهُمْ صَلَوةً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِيَتِكَ
 وَ تَقْسِمُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ وَ تَمْنَعُهُمْ بِهَا مِنْ كَيْدِ
 الشَّيْطَانِ وَ تَعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ عَلَيْهِمْ مِنْ بَرٍّ
 وَ يَقِيهِمْ طَوَارِقَ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ وَ
 تَبْعُهُمْ بِهَا عَلَى إِعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ وَ الطَّمَعِ فِيمَا
 عِنْدَكَ وَ تَرْكِ التَّهَمَةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ لِتُرُدَّهُمْ
 إِلَى الرَّغْبَةِ إِلَيْكَ وَ الرَّهْبَةِ مِنْكَ وَ تَزْهِدَهُمْ فِي سَعَةِ
 الْعَاجِلِ وَ تَحْتَبِ إِلَيْهِمُ الْعَمَلَ لِلْآجِلِ وَ الْإِسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ
 وَ يَهْوُونَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

home of their tribe, and for going out of prosperity into poverty, and for the oppression most they suffered for the sake of honouring Thy religion.

O Lord, and confer on those who follow them righteously—those who say, “O Lord forgive us, and our brethren such as preceded us in the Faith,”—¹Thy best reward;

(And confer Thy best reward on) those who resolved to follow their direction, and adopted their manner, and walked in their track, who neither turned back because they doubted their prudence, nor did uncertainty perturb them in picking up their track and following the guidance of their beacon, while aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing concerning them and not misrepresenting them in what they brought to them.

O Lord, and bless the followers of the companions, from this our day till the day of judgement, and their wives and progeny and such of them as obeyed Thee, with a blessing whereby to guard them from disobeying Thee; and enlarge for them the gardens of Thy paradise, and protect them thereby from the cunning of Satan, and assist them in those righteous things, wherein they beg of Thee assistance; and guard them from the events of the day and night, except an event that would bring good, and induce them, thereby, to hope largely from Thee and to covet what is with Thee, and to give up lying ²about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee,

And restrain them from desiring worldly prosperity, and make them love to act for the Future, and to prepare for what is after death,

And facilitate for them every pain, that may come upon them, at the day when the soul leaves the body;

1. A quotation from the Qurān.

2. The text reads **ربك الهمد** which has thus been translated In my opinion **ربك الهمد** would be a better reading, and in that case the translation would run thus — and to give up a ³aspiring for that etc

وَتَعَاثِفُهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ قَحْنٍ وَرَاتِيهَا وَكَبَّةِ
النَّارِ وَطُولِ الْخُلُودِ فِيهَا وَنَصِيرَهُمْ إِلَى آمِنٍ مِّنْ
مَّقِيلِ الْمُتَّقِينَ

and secure them from that wherein may occur a trial of tis
terrors, and from torment of the Fire and eternal continu-
ance therein;

And remove them to the Peace of the resting-place of
the Pious.

وَكَاثِبُ حُجَّاجِ مَلِكِيهِ الشَّهِيدِ الْفَرِيدِ الْوَلِيِّ الْأَمِيرِ

يَا مَنْ لَا تَقْضَى عَجَائِبُ عَظَمَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَاجْبُنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ يَا مَنْ لَا تَنْتَرِي
 مَدَّةً مُلْكِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتِقْ رِقَابَنَا مِنْ
 نَفْسِكَ يَا مَنْ لَا تَقْنِي خَزَائِنُ رَحْمَتِهِ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ يَا مَنْ تَنْقُطِعُ دُونَ
 رُؤْيَيْهِ الْأَبْصَارُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَذِنَا إِلَى قُرْبِكَ
 يَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَكَرِّمْنَا عَلَيْكَ يَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ
 الْأَخْبَارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَقْضُحْنَا لَدَيْكَ
 اللَّهُمَّ اغْنِنَا عَنْ هَبَةِ الْوَهَابِينَ بِمَهَبَتِكَ وَاكْفِنَا
 وَخْشَةَ الْقَاطِعِينَ بِصَلَاتِكَ حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ
 مَعَ بَدْلِكَ وَلَا نَسْتَوْجِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكِدْنَا وَلَا تَكِدْ عَلَيْنَا
 وَامْكُرْنَا وَلَا تَمْكُرْ بِنَا وَأَدِلْنَا لَا تَدِلْ مِنَّا اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْنَامُنَا بِكَ وَاحْفَظْنَا بِكَ
 وَاهْدِنَا إِلَيْكَ وَلَا تَبَاعِدْنَا عَنْكَ إِنَّ مِنْ تَقِيهِ يَسْلَمُ

5. His prayer for himself and his adherents.

O Thou! the wonders of whose glory are never exhausted, bless Mohammad and his Al (family) and restrain us from forsaking Thy Greatness;

And O Thou! the duration of whose kingdom shall never expire, bless Mohammad and his Al (family) and liberate our necks from Thy chastisement;

And O Thou! the stores of whose mercy are never exhausted, bless Mohammad and his Al (family) and appoint for us a share of Thy mercy;

And O Thou! to see whom sights fail, bless Mohammad and his Al (family) and make us nearer to Thy neighbourhood;

And O Thou! beside whose dignity the dignity of others dwindles, bless Mohammad and his Al (family) and dignify us in Thy sight,

And O Thou! to whom are discovered secret tidings, bless Mohammad and his Al (family) and do not disgrace us in Thy sight;

O Lord! make us independent of gifts of the givers, with Thy bounty; and protect us from loneliness—caused by those who sever themselves (from us)—with Thy connection, till, because of Thy bounty we may not incline towards any one besides Thee, and because of Thy favour may not fear any body.

O Lord bless Mohammad and his Al (family) and plot for us and do not plot against us, devise stratagems for us and do not devise them against us; and give us the upperhand and do not give the upperhand to any over us.

O Lord bless Mohammad and his Al (family) and guard us from Thy wrath, and protect us with Thy grace, and direct us towards Thyself, and do not keep us away from Thee; verily, whomsoever Thou protectest is saved,

وَمَنْ تَهْدِهِمْ يَعْلَمُ وَمَنْ تُقَرِّبْهُ إِلَيْكَ يَغْنَمْ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَآكُفْنَا حَذَّ تَوَائِبِ الزَّمَانِ وَشَرَّ مَصَائِدِ
الشَّيْطَانِ وَمَرَارَةَ صَوْلَةِ السُّلْطَانِ اللَّهُمَّ إِنَّمَا بَكَتَفِي
الْمَلَكُوتُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآكُفْنَا وَأَمَّا يُعْطَى
الْمُعْطُونَ مِنْ فَضْلِ جَدِّكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآعْطِنَا
وَأَمَّا يُهْتَدَى الْمُهْتَدُونَ بِنُورِ وَجْهِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اهْدِنَا اللَّهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضُرَّهُ خُذْ لَانَ الْخَاذِلِينَ
وَمَنْ آعْطَيْتَ لَمْ يَنْقُصْهُ مَنَعُ الْمَانِعِينَ وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ
إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنَعْنَا بَعْدَكَ مِنْ عِبَادِكَ
وَاعْنَانَا عَنْ غَيْرِكَ بِإِرْقَادِكَ وَاسْلُوكِ بِنَاسِبِ الْحَقِّ بِإِرْشَادِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ سَلَامَةً قُلُوبِنَا فِي ذِكْرِ
عَظَمَتِكَ وَفِرَاقِ أَبَدِ إِنَّا فِي شُكْرِ نِعْمَتِكَ وَانْطِلَاقِ
السِّنِّينَا فِي وَصْفِ مِثْلِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْنَا مِنْ دُعَايِكَ الدَّاعِينَ إِلَيْكَ وَ
هُدَايِكَ الدَّالِّينَ عَلَيْكَ وَمِنْ خَاصَّتِكَ الْخَاصِّينَ
لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

and whomsoever Thou directest is instructed, and whomsoever Thou placest nearer to Thyself, is blessed.

O Lord, bless Mohammad and his Al (family) and ward off from us keenness of the evils of Time, and mischief of the snares of Satan and bitterness of kingly fury.¹

O Lord, verily, men are kind to others, because of Thy exceeding kindness to them; therefore, bless Mohammad and his Al (family) and fulfil our desires.²

And verily, the liberal do not give, save from the excess of what Thou hast bestowed upon them, therefore, bless Mohammad and his Al (family), and bless us.

And verily, the guides do not guide, except with the light of Thy countenance, therefore, bless Mohammad and his Al (family) and guide us.

O Lord whom Thou assisted, was never injured by desertion of the deserters, and whom Thou blessed, suffered no loss from the refusal of those who refuse, and whom Thou directed, was not led astray by the misleading of those who mislead, therefore, bless Mohammad, and his Al (family), and with Thy glory keep us from (seeking assistance of) Thy creatures, and with Thy bounty make us independent of others than Thee, and with Thy guidance make us walk the path of Truth.

O Lord bless Mohammad and his Al (family) and let the peace of our minds consist in the remembrance of Thy glory, and the repose of our bodies in gratitude for Thy favour, and the speech of our tongues in praise of Thy beneficence.

O Lord bless Mohammad and his Al (family) and let us be of Thy missionaries, inviting others to Thee, and of the guides, guiding (men) towards Thee, and of the most chosen in Thy sight, O Most Merciful !

1 'The fury of kings' Such petitions occur in several other prayers and refer to the oppression the author and his kindred suffered and feared from the rulers under whom they lived

2 According to a different reading the meaning would be —

O Lord, verily those who seek protection can only be saved through Thy excellent power, therefore bless Mohammad and his Al and save us

وَكَانَ مِنْ عَمَلِهِ السَّالِكُ الصَّيْدُ وَالْمَسَاءُ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ وَمَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ
وَجَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مُقَدُّودًا وَآمَدًا مُسَدُّودًا
يُوجِبُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ وَيُوجِبُ صَاحِبَهُ فِيهِ
يَقْدِيرُ مِنْهُ لِلْعِبَادِ فِيمَا يَغْنُوهُمْ بِهِ وَيُنْشِئُهُمْ عَلَيْهِ
تَخْلُقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ النَّعْيِ وَ
بَهْضَاتِ النَّصَبِ وَجَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَمَنَامِهِ
فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا وَقُوَّةً وَلِيَنَالُوا بِهِ لَذَّةَ وَشَهْوَةً وَ
خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا لِيَتَبَغَّوْا فِيهِ مِنْ فَضْلِهِ وَلِيَتَسَبَّوْا إِلَى
رِزْقِهِ وَيَسْرَحُوا فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ نَيْلُ الْعَاجِلِ فِي دُنْيَاهُمْ
وَدَرَكُ الْآجِلِ فِي آخِرَتِهِمْ بِكُلِّ ذَلِكَ يُصْلِحُ شَأْنَهُمْ وَيَكُونُ
أَخْبَارَهُمْ وَيَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ وَمَنَازِلِ فُرُوضِهِ
وَمَوَاقِعِ أَحْكَامِهِ لِيَجْزِيَ الَّذِينَ آسَأُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنِ اللَّهُمَّ فَالِقَ الْحَجْدِ عَلَى مَا فَلَقْتَ لَنَا مِنَ الْأَصْبَاحِ مَتَّعْنَا
بِهِ مِنْ ضَوْءِ النَّهَارِ وَبَصَرِ نَهَائِهِ مِنْ مَطَالِبِ الْأَقْوَاتِ وَوَقَيْتِنَا فِيهِ مِنْ
طَوَارِقِ الْأَفَاتِ أَصْبَحْنَا وَأَصْبَحْتَ الْأَشْيَاءُ كُلُّهَا لَكَ سَمَاوَاهَا وَأَرْضُهَا وَمَلَأْتَ
بَشَتْ فِي كُلِّ مَنَاهَا سَاكِنَهُ وَمُتَحَرِّكَهُ وَمُقِيمَهُ وَشَاخِصَهُ مَا عَالَا فِي الْهَوَاءِ مَا كُنَّ فِي الْأَرْضِ

6 His prayer, morning and evening.

All praise be to God who created night and day with his power, and separated them with His might; and fixed for each of them a well defined length of duration.

He causes the one to enter into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome, and from movements that produce pain.

He has made it a covering for their comfort and sleep, so that they may be refreshed and strengthened, and thereby obtain pleasure and a renewal of appetite.

And He created for them the day which is full of light, that they may therein seek His grace and find means of sustenance provided by Him: and walk about in His earth, searching for that which will yield comfort in this life, and blessings in the life to come.

By this means he improves the condition of mankind, and tests their inner thoughts, and watches their behaviour at times of worship, and in places of devotion, and on occasions of performance of his commandments, in order that He may punish those who do wrong, and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee, because Thou hast created for us the daybreak; and provided us with the light of day; and directed us to places for obtaining sustenance; and protected us from the approach of calamities.

We beheld the morning and all things saw it. The heavens and earth are Thine, and whatever thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

أَصَبْنَا فِي قَبْضَتِكَ يَحْيَىٰ نَا مُلْكًا وَسُلْطَانًا وَتَضَمَّنَا مَشِيئَتَكَ وَ
 نَتَصَرَّفُ عَنْ أَمْرِكَ وَتَتَقَلَّبُ فِي تَدْبِيرِكَ لَيْسَ لَنَا مِنَ الْأَمْرِ
 إِلَّا مَا قَضَيْتَ وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ وَهَذَا يَوْمُ حَادِثِكَ
 جَدِيدٌ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ إِنْ أَحْسَنَّا وَدَعْنَا
 بِحَمْدِكَ وَإِنْ أَسَأَأْنَا فَارْقَنَا بِذِمَّةِ اللَّهِ صَلَّى عَلَى مُحَمَّدٍ وَ
 آلِهِ وَارْزُقْنَا حَسَنَ مُصَاحِبَتِهِ وَاعْصِمْنَا مِنْ سُوءِ مُفَارِقَتِهِ
 بِارْتِكَابِ جَرِيرَةٍ أَوْ اقْتِرَافِ صَغِيرَةٍ أَوْ كِبِيرَةٍ وَأَجْزَلِ
 لَنَا فِيهِ مِنَ الْحَسَنَاتِ وَأَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ وَأَمْلَأْ
 لَنَا مَا بَيْنَ طَرَفَيْهِ حَسَدًا وَشُكْرًا وَاجْرَأْ وَذُخْرًا
 وَفَضْلًا وَإِحْسَانًا اللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ
 مَوْنَتَنَا وَأَمْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَمَاعِفَنَا وَلَا تُخْزِنَا
 عِنْدَ هُمٍ يَسُوءُ أَعْمَالِنَا اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ
 سَاعَةٍ مِنْ سَاعَاتِهِ حَقًّا مِنْ عِبَادَتِكَ وَنَصِيبًا
 مِنْ شُكْرِكَ وَشَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا
 وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَ
 مِنْ جَمِيعِ نَوَاحِينَا حِفْظًا عَاصِمًا مِنْ مَعْصِيَتِكَ
 هَادِيًا إِلَى طَاعَتِكَ مُسْتَعْمَلًا لِمَحَبَّتِكَ

Through Thy power we were enabled to see the morning. Thy kingdom and Thy authority were everywhere about us; and we were dependant upon Thy providence.

We act in accordance with Thy orders, and are changed according to Thy plans.

There is nothing for us to do but to carry out Thy commands; and there is no good thing but Thou hast graciously bestowed it upon us.

This is a day new and fresh, and it is a present witness of what we do. If we have done good it will praise us on its departure, and if we have done evil it will leave us with contempt.

O Lord show mercy unto Mohammad and his Al (family); and grant us the benefit of association with his descendants; and keep us from the evil of separation from them, by reason of our committing sins whether great or small; and through them increase virtue for us, and cleanse us from vice through them; and fill up for us the space between the two extremities of time with praise, and thankfulness, and reward, and stores of good things, and kindness and beneficence.

O Lord, make it easy for the recording angels to keep the record of our actions, and fill up our record books with good deeds, and let us not be disgraced before them with our evil works.

O Lord let us have every moment of the day a share of Thy worship and a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Mohammad and his Al (family), and guard us from before, and from behind, and on the right hand, and on the left, and keep us from harm on all sides; restraining us, thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy love

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَوَفِّقْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا
 هَذِهِ وَفِي جَمِيعِ أَيَّامِنَا لِاسْتِعْمَالِ الْخَيْرِ وَهَجْرَانِ الشَّرِّ وَشُكْرِ
 النِّعَمِ وَاتِّبَاعِ السُّنَنِ وَفُجَانَةِ الْبِدْعِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ
 عَنِ الْمُنْكَرِ وَحَيَاطَةِ الْإِسْلَامِ وَانْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ
 وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ وَإِرْشَادِ الضَّالِّ وَمُعَاوَنَةِ الضَّعِيفِ
 وَإِدْرَاكِ الْلَّهِيفِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ أَيْمَنَ
 يَوْمِ عَهْدِنَا هَذَا وَافْضَلِ صَاحِبِ صَحْبِنَا هَذَا وَخَيْرِ وَقْتِ ظِلْلِنَا فِيهِ
 وَاجْعَلْنَا مِنْ أَرْضَى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جَمَلَةِ خَلْقِكَ
 أَشْكُرُهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ وَأَقْوَمُهُمْ بِمَا شَرَعْتَ مِنْ فَرَائِضِكَ
 وَأَوْفَقُهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ
 شَهِيدًا وَأَشْهَدُ سَمَاءَكَ وَأَرْضَكَ وَمَنْ أَسْأَلُكَ مَا مِنْ مَلَأَتِكَ
 وَسَائِرِ خَلْقِكَ فِي يَوْمِي هَذَا وَسَاعَتِي هَذِهِ وَلَيْلَتِي هَذِهِ وَ
 مُسْتَقَرِّي هَذَا إِنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ
 قَائِمٌ بِالْقِسْطِ عَدْلٌ فِي الْحُكْمِ رَوْفٌ بِالْعِبَادِ مَالِكُ الْمُلْكِ رَحِيمٌ
 بِالْخَلْقِ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَخَيْرُكَ مِنْ خَلْقِكَ
 حَمَلَتْ رِسَالَتَكَ فَأَذَاهَا وَأَمَرْتَهُ بِالنُّصِيحِ لِمَتِهِ فَتَصَحَّ لَهَا فَصَلَ عَلَى
 مُحَمَّدٍ وَآلِهِ أَكْثَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَأَتَمَّ عَنَّا
 أَفْضَلَ مَا أَتَيْتَ أَحَدًا مِنْ عِبَادِكَ وَاجْزِهِ عَنَّا أَفْضَلَ وَالْكَرَمَ

O Lord, bless Mohammad and his Al (family), and give us grace this day and this night, and all our days, to practise righteousness; to keep far from evil; to be thankful for Thy gifts; to follow the Prophet; to reject innovations in religion; to do good; to keep from doing forbidden things; to defend Islam; to disapprove wrong, and disparage it; to uphold the right, and respect it, to guide the erring, aid the weak, and redress the oppressed

O Lord have mercy upon Mohammad and his Al (family), and let this day be the most blessed day we ever saw, and the most excellent companion we met with, and the best time of our existence; make us the happiest of all Thy creatures who have spent days and nights on the earth, and the most thankful for the blessings Thou hast given, make us the strictest observers of Thy laws, and the most careful in abstaining from those things which Thou hast prohibited.

O Lord, I call upon Thee to witness, and Thou art sufficient as a witness, and I call Thy Heavens and Thy Earth to witness, and Thy Angels whom Thou hast established in them, and the rest of Thy creatures, that in this my day, and this my hour, and this my night, and this place of mine, without doubt I declare that Thou art the God, besides whom there is no other object of worship; (that Thou art) observer of equity, just in decree, compassionate to Thy servants, possessor of power, and merciful to Thy creatures,

And I declare that Mohammad is Thy servant and Thy Apostle, and the chosen one of all mankind.

Thou didst order him to deliver Thy messages (unto men), and he did so: Thou didst command him to impart instruction to his followers, and he obeyed.

O Lord, therefore bless Mohammad and his Al (family) more than any of Thy creatures; and on our behalf bestow upon him more than Thou hast bestowed upon any of Thy servants; and reward him for our sake with better and more

مَا جَزَيْتَ أَحَدًا مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ إِنَّكَ أَنْتَ الْمَنَّانُ
بِالْجِسْمِ الْغَافِرِ الْعَظِيمِ وَأَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَتْحَابِ هـ

exalted gifts than Thou hast ever given to any other of Thy prophets on behalf of his followers:

**Verily Thou art the giver of magnificent gifts, and the
orgiver of great sins; and Thou art the kindest of the kind.
Therefore, bless Mohammad and his Al (family), the pure,
the holy, the virtuous and the honourable.**

وَكَا أَنْزَلَ عَلَيْنَا الْكِتَابَ الَّذِي فِيهِ نَبِيٌّ مِثْلِي

أَوْزَلَيْتُ قُلُوبَهُمْ وَأَعْيَتْ

يَا مَنْ تَحَلَّى بِهِ عَقْدُ الْمَكَارِهِ وَيَا مَنْ يُفْتَأُ بِهِ حُلٌّ
لَشَدَائِدٍ وَيَا مَنْ يُلْقَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ
ذَلَّتْ لِقْدَرَتِكَ الصَّعَابُ وَتَسَبَّتْ بِطُفُفِكَ الْأَسْبَابُ وَ
جَرَى بِقُدْرَتِكَ الْقَصَاءُ وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ
فِيهِ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤَمِّرَةٌ وَإِرَادَتِكَ دُونَ
نَهْيِكَ مُنْزَحِرَةٌ أَنْتَ الْمَدْعُوُّ لِلْمُهَيَّمَاتِ وَأَنْتَ الْمَفْرَعُ
فِي الْمَلِكِيَّاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَقَعْتَ وَلَا يَنْكُشُ مِنْهَا
إِلَّا مَا كَشَفْتَ وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ تَكَاءَ دَنِي ثِقْلُهُ
وَالْمَرِي مَا قَدْ بَهْطَنِي حَصْلُهُ وَبِقُدْرَتِكَ أَوْرَدْتَهُ عَلَيَّ
وَبِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ فَلَا مُصْدِرَ لِي مَا أَوْرَدْتَ
وَلَا صَارِفَ لِي مَا وَجَّهْتَ وَلَا فَاتِحَ لِي مَا أَغْلَقْتَ وَلَا مُغْلِقَ
لِي مَا قَعَمْتَ وَلَا مُبَيِّرَ لِي مَا عَسَرْتَ وَلَا نَاصِرَ لِي مَنْ
خَدَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْتَحْ لِي يَا رَبِّ بَابَ

7. His prayer, when he had something of importance before him, or some accident befell him and at times of distress

O Thou, by whom the knots of difficulties are untied.

O Thou, by whom the severity of hardships is extinguished,

O Thou, from whom we seek deliverance from trials, and comfort in time of distress,—(Thou art the one) through whose power all things become easy, through whose favour all causes become effective, by whose authority decrees have been issued, and according to whose will things have moved

They obeyed Thy will, even though Thou didst not speak to them, and they are restrained by Thy intention, even though Thou dost not give expression to it.

Thou art the one unto whom we cry in times of trouble, and Thou art the only refuge in distress.

None of them are removed except what Thou hast removed, and none have been taken away unless Thou hast taken them away.

And verily, O Lord that misfortune has befallen me the burden of which is unbearable; there has overtaken me that which is unendurable

By Thy might Thou hast brought it on me, and by Thy authority Thou hast directed it towards me, so there is no one to ward off that which Thou hast brought on, and no one to turn aside That which Thou hast directed.

There is no opener of what Thou hast closed, and no one to shut what Thou hast opened.

There is no one to make easy what Thou hast made difficult, and no one to assist him whom Thou hast forsaken

Therefore, send blessings upon Mohammad and his Al (family), and graciously open for me O Lord, the gate of

الْفَرَجَ بِطَوْلِكَ وَالسَّرْعَةَ بِسُلْطَانِ الْقَهْرِ وَقَوْلَكَ وَ
 أَنَّنِي حُسْنَ النَّظَرِ فِيمَا شَكُوتُ وَأَذِقْنِي حَلَاوَةَ الصَّنْعِ فِيمَا
 سَأَلْتُ وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجًا هَيِّئًا وَ
 اجْعَلْ لِي مِنْ عِنْدِكَ فَرَجًا وَجِيئًا وَلَا تَشْغَلْنِي بِالْإِهْتِمَامِ
 عَنْ تَعَاهُدِ فُرُوضِكَ وَاسْتِعْمَالِ سُنَّتِكَ فَقَدْ ضَيَّعْتُ
 لِمَا نَزَلَ بِي يَا رَبِّ دُرْعًا وَامْتَلَأْتُ بِحِمْلِ مَا حَدَثَ عَلَيَّ
 هَمًّا وَأَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مَنِيتُ بِهِ وَدَفْعِ مَا
 وَقَعْتُ فِيهِ فَافْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ
 يَا ذَا الْعَرْشِ الْعَظِيمِ

deliverance; remove from me overpowering anxiety by Thy might: look with favour upon the complaints I have offered and make me taste the sweetness of Thy dealings with me, concerning those things which I have asked of Thee.

Bestow Thy mercy upon me, and pleasant relief from sorrow.

Grant me, by Thy grace speedy deliverance from distress.

Do not let anxiety keep me from the performance of my duties to Thee, and the observance of Thy laws.

Verily I am distressed because of what has befallen me, and am full of sadness on account of having to bear what has overtaken me

Thou hast power to remove that in which I am involved, and to avert that into which I have fallen

Therefore, grant me this (favour) even though I do not deserve it from Thee, O Possessor of the Magnificent throne!

وَكَانَ مِنْ عَلَيْكَ السَّلَامُ فِي الشَّعَاعَةِ مِنَ الْمَكَارِهِ وَسَيِّئِ وَمَلَامٍ
الْخِلَافِ الْفُطْلِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَيْبَانِ الْحَرِصِ وَسُورَةِ الْغَضَبِ وَغَلَبَةِ
الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ الْقَنَاعَةِ وَشَكَاةِ الْخُلُقِ وَالْحَاجِ
النَّهْوَةِ وَمَلَكَةِ الْحَيَبَةِ وَمُتَابَعَةِ الْهَوَىٰ وَغَالِقَةِ الْهُدَىٰ وَسِنَةِ
الْغَفْلَةِ وَقَطَاطِي الْكُفَّةِ وَإِثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالْإِصْرَارِ
عَلَى الْمَأْثِمِ وَإِسْتِصْغَارِ الْمُعْصِيَةِ وَاسْتِكْبَارِ الطَّاعَةِ وَمُبَاهَاةِ
الْمُلْكَيْنِ وَالْإِزْرَاءِ بِالْمُقِلِّينَ وَسُوءِ الْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِيْنَا
وَتَرْكِ الشُّكْرِ لِمَنْ أَصْطَنَعَ الْعَارِفَةَ عِنْدَنَا أَوْ أَنْ نَعْضُدَ ظَالِمًا
أَوْ نَخْذُلَ مَلْهُوفًا أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ أَوْ نَقُولَ فِي الْعِلْمِ بَعِيرٍ
عِلْمٌ وَنَعُوذُ بِكَ أَنْ نَنْطَوِيَ عَلَى غَيْثٍ أَحَدٍ وَأَنْ تَعْجَبَ بِأَعْمَالِنَا
وَتُعَذِّبَ فِي أَمَالِنَا وَنَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ الصَّغِيرَةِ
وَأَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ أَوْ يَنْكَبُنَا الزَّمَانُ أَوْ يَتَهَضَّنَا السُّلْطَانُ
وَنَعُوذُ بِكَ مِنْ تَنَاوُلِ الْأَسْرَافِ وَمِنْ فَقْدَانِ الْكَفَائَةِ وَنَعُوذُ بِكَ مِنْ شِمَاتِهِ
الْأَعْدَاءِ وَمِنْ الْفَقْرِ إِلَى الْأَكْفَاءِ وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ وَمَيْتَةٍ عَلَى غَيْرِ
عُدَّةٍ وَنَعُوذُ بِكَ مِنَ الْحَسْرِ وَالْعُظْمَىٰ وَالْمُصِيبَةِ الْكُبْرَىٰ وَاشْقَى الشَّقَاءِ
وَسُوءِ الْمَالِ وَحِرْمَانِ الثَّوَابِ وَحُلُولِ الْعِقَابِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
أَعِزَّنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ وَبِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

8 He implores protection from evils, immorality and blameworthy actions.

O Lord, I implore Thy protection from the excitation of greed, the impetuosity of anger, the domination of envy, the lack of patience, the scarcity of contentment, the depravity of morals, the importunity of passion, the excess of zeal, the submission to desires, the opposition to right, the drowsiness of negligence, the entrance into troubles, the preferring of wrong to right, persistence in sins, the underestimation of guilt, the overestimation of service, the pride of the wealthy, the despising of the poor, the abuse of power over those under our hands, the omitting to thank those who are kind to us, assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled, and speaking in matters of learning without knowledge

And we implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging far-reaching hopes

O Lord, we flee to Thee for protection from inward evil,¹ from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events, and from being oppressed by the sultan²

And we flee to Thee for protection from acquiring extravagant habits, and from want of livelihood

And we ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation

And we seek Thy protection from the exceeding regret, from the great calamity, from the terrible misfortune, from unsafe refuge, from being unrewarded, and from the visitation of chastisement.

O Lord bless Mohammad and his Al (family), and protect me and all the true believers, both male and female, from all these, by Thy mercy, O Most Merciful !

1 i. e. from sinful thoughts.

2 Vide note on a similar passage in prayer No. 5.

وَكَانَ مِنْ عَمَلِهِ اسْتِغْفَارُ الْخَطِيئَةِ مِنَ اللَّهِ جَلَّالَهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَصَلِّْنَا إِلَى مَحَبَّتِكَ مِنَ التَّوْبَةِ وَارْزُقْنَا عَنْ
مَكْرُوهِكَ مِنَ الْأَصْرَارِ اللَّهُمَّ مِّنْ تَقَاتِلِنِ نَقْصَيْنِ فِي دِينِي أَوْ
دُنْيَا فَأَوْقِعِ النِّقْصَ بِأَسْرَعِ مَا فَنَاءَ وَاجْعَلِ التَّوْبَةَ فِي أَطْوَلِهَا
بَقَاءَ وَإِذَا هَمَّ سَائِرُ بَنِي يَرْضِيكَ أَحَدٌ هَمَّاعًا وَيُسْخَطُكَ الْآخَرُ
عَلَيْنَا قِيلَ بِنَا إِلَى مَا يَرْضِيكَ عَنَّا وَأَوْهِنُ قُوَّتَنَا عَمَّا يُسْخَطُكَ عَلَيْنَا
وَلَا تُخْلِفْ فِي ذَلِكَ بَيْنَ نَفْسِنَا وَاخْتِيَارِهَا فَإِنَّهَا مُخْتَارَةٌ لِلْبَاطِلِ
إِلَّا مَا وَفَّقْتَ أَمَارَةً بِالسُّوءِ إِلَّا مَا رَحِمْتَ اللَّهُمَّ وَإِنَّكَ مِنْ
الضَّعِيفِ خَلَقْتَنَا وَعَلَى أَلْوَهِنِ بَنَيْنَا وَمِنْ مَاءٍ مَّهِينِ ابْتَدَأْتَنَا
فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ فَأَيُّدُنَا بِتَوْفِيقِكَ
وَسَلِّ دُنَا بِتَسْدِيدِكَ وَاعْمِمْ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتَكَ
وَلَا تَجْعَلْ لَشَيْءٍ مِنْ جَوَارِحِنَا نَفْوَذًا فِي مَعْصِيَتِكَ اللَّهُمَّ فَصِّلْ
عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ هَمَّاسَاتِ قُلُوبِنَا وَحَرَكَاتِ أَعْضَائِنَا وَ
وَلَهَّاتِ أَعْيُنِنَا وَلَهَّاتِ أَلْسِنَتِنَا فِي مُوجِبَاتِ تَوَاتُّبِكَ حَتَّى
لَا تَقُوتَنَا حَسَنَةٌ تُسْتَقْبَلُ بِهَا جَزَاءُكَ وَلَا تَبْقَى لَنَا سَيِّئَةٌ
نَسْتَوْجِبُ بِهَا عِقَابَكَ هـ

9. A prayer showing his fervour when asking pardon of God May He be glorified'

O Lord, bless Mohammad and his Al (family), and lead us to repentance which is loved by Thee; and remove us from persistence in sin, which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs; then, let that evil befall us which will the more quickly pass away, and protect us from that which is of long duration :

And when we resolve two things, one of which would please Thee, and the other would call down Thy wrath upon us; then, let us be inclined towards that which would please Thee; and lessen our strength, so that we may not do that, which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost assist them. They are very prone to evil, unless Thou dost pity.*

O Lord, verily, Thou hast created us full of weakness, and founded us on infirmity, and originated us out of unstable water, so we have no power except from Thee, and no strength but by Thy aid.

Therefore, help us with Thy grace, and strengthen us with Thy strength, and make the eyes of our minds blind to what is contrary to Thy love; and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless Mohammad and his Al (family), and let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy reward; till we omit no good act, whereby we may be entitled to Thy reward; and there remain in us no evil, whereby we should deserve Thy chastisement.

*Vol. Joseph and XII p. 235 Rodwells Tr. "Yet I hold not myself clear, for the heart is prone to evil, save theirs on whom my Lord hath mercy

وَكَانَ مِنْ دُعَائِكَ السَّلَامُ قُلِ الْجَاءُ إِلَى اللَّهِ الْإِنِّ

اللَّهُمَّ إِنِّ تَشَاءُ تَعْفُ عَنَّا فِي فَضْلِكَ وَإِنِّ تَشَاءُ تُعَذِّبُنَا فِي عَذَابِكَ
فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ وَاجْزِنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ
فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَذَابِكَ وَلَا نَجَاةَ لِأَحَدٍ مِمَّا دُونَ عَفْوَكَ
يَا غَنِيَّ الْأَغْنِيَاءِ هَاهُنَا عِبَادُكَ بَيْنَ يَدَيْكَ وَأَنَا أَفْقَرُ الْفُقَرَاءِ
إِلَيْكَ فَاجْبُرْ قَاتِنًا بِوَسْوَكَ وَلَا تَقْطَعْ رَجَاءَ نَائِمِيكَ فَتَكُونُ
قَدْ أَشَقَّيْتَ مِنْ اسْتِسْعَادِكَ وَحَرَمْتَ مِنْ اسْتَرْفَادِكَ
فَضْلَكَ فَإِلَى مَنْ حِينِيذٍ مُنْقَلِبًا عَنكَ وَإِلَى آيَةٍ مَدَّ هُبْنًا
عَنْ بَابِكَ سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ الَّذِينَ أَوْجَبَتْ
إِجَابَتَهُمْ وَأَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ
وَأَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ وَأُولَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ
رَحْمَةً مِنْ اسْتَرْحَمَكَ وَغَوْثٌ مِنْ اسْتَعَاثَ بِكَ فَارْحَمْ
تَضَرَّعًا إِلَيْكَ وَآغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ اللَّهُمَّ
إِنَّ الشَّيْطَانَ قَدْ شِيمْتَ بِئَانْتِمَائِنَا بِعَنَّا عَلَى مَعْصِيَتِكَ فَصَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تُشِمِّمْهُ بِنَا بَعْدَ تَرْكِنَا إِلَيْكَ وَرَغْبَتِنَا
عَنْهُ أَلَيْكَ هـ

10. He implores Divine Protection.

O Lord, if Thou wilt, Thou canst forgive our sins, and manifest Thy grace; and if Thou wilt Thou canst punish us, and thus display Thy justice

Therefore, be graciously pleased to make Thy pardon easy for us, and by Thy forgiveness deliver us from Thy punishment: for, verily, we have no strength to stand (against) Thy justice; and there is no deliverance for any of us, save through Thy pardon.

O Most Independent One ! Behold, we, Thy servants, are standing before Thee, and verily we are in great need

Therefore, fulfil our desires from the vastness of Thy wealth, and do not cut off our hope by refusal For, thereby Thou wilt have rendered him unlucky who begged happiness of Thee; and Thou wilt have disappointed him who besought Thee for favours

So, at such a time to whom shall we turn when leaving Thee, and whither shall we take our journey from Thy gate

O Holy One, we are weak and helpless; and Thou hast promised to grant deliverance in answer to the prayers of the distressed.

We are afflicted, and Thou hast promised relief to those in affliction

The showing of mercy to one who seeks it most resembles Thy will; and it is the noblest of all the acts of Thy greatness; such also is the redress of one who prays to Thee for redress

Therefore, graciously hear our application unto Thee, and redress our wrongs when we have cast ourselves before Thee

O Lord, verily, Satan ridiculed us when we followed him in disobeying Thee.

Therefore, bless Mohammad and his Al (family), and do not let him ridicule us, after our renouncing him for Thee, and after turning away from him unto Thee.

وَكَانَ مِنْ عَمَلِهِ عَلَيْهِ السَّلَامُ الْخَوَالِجُ

يَا مَنْ ذَكَرَهُ شَرَّفَكَ اللَّهُ أَكْرَمِينَ وَيَا مَنْ شَكَرُوهُ فَتَوَّعَرُوا
 لِلشَّاكِرِينَ وَيَا مَنْ طَاعَتْهُ نَجَاهُ لِلْمُطِيعِينَ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَاسْتَغْلُ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ وَالسِّنَّتَنَا
 بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ
 فَإِنْ قَدَّرْتَ لَنَا فِرَاقًا مِنْ شُغْلٍ فَاجْعَلْهُ فِرَاقَ سَلَامَةٍ
 لَا تُدْرِكُنَا فِيهِ تَبَعُهُ وَلَا تَلْحَقُنَا فِيهِ سَامَةٌ حَتَّى يَنْصَرِفَ
 عَنَّا كُتَابُ السَّيِّئَاتِ بِصِحْفَةٍ خَالِيَةٍ مِنْ ذِكْرِ سَيِّئَاتِنَا
 وَيَتَوَلَّى كُتَابُ الْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كُتِبُوا مِنْ
 حَسَنَاتِنَا وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا وَتَصَرَّمَتْ مَدَدُ
 أَعْمَارِنَا وَاسْتَحْضَرْتَنَا دَعْوَتُكَ الَّتِي لَا بَدَّ مِنْهَا وَمِنْ
 إِبَابِهَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ خِتَامَ مَا تُحْصِي
 عَلَيْنَا كِتَابَةَ أَعْمَالِنَا تَوْبَةً مَقْبُولَةً لَا تُوقِفُنَا بَعْدَهَا
 عَلَى ذَنْبٍ إِجْتَرَحْنَاهُ وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا وَلَا تَكْشِفْ
 عَنَّا سِتْرَ اسْتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُ
 أَخْبَارُ عِبَادِكَ إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ وَمُسْتَجِيبٌ
 لِمَنْ نَادَاكَ هـ

11. His prayer for a happy termination of life

O Thou, the remembrance of whom is an honour to those who do remember;

O Thou, thankfulness to whom brings exaltation to those who render thanks:

O Thou, obedience to whom is salvation to those who obey, bless Mohammad and his Al (family) and let our hearts turn away from the thought of every other thing remembering Thee; and let our tongues cease from uttering all other gratitude in thanking Thee; and let our limbs be engaged in serving Thee, leaving all other work

And if Thou hast decreed for us rest from all toil; then, let our rest be peaceful, in which no evil consequences shall befall us, and no grief overtake us, till those who record ¹ our evil deeds return to Thee, from us, bearing a scroll free from the record of sins; and until, those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

And when the days of our existence are finished, and the duration of our lives comes to an end, and Thy summons—which is inevitable and the obedience to which is unavoidable—is served upon us, then bless Mohammad and his Al (family), and let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee, on account of any sin which we have committed, or any guilt which we have earned.

And do not remove the covering ² which Thou hast put over us, in the presence of spectators, on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prayeth unto Thee, and answerest him who invoceth Thee.

1 The Recording Angels mentioned before

2. i. e. let our failings remain unknown.

وَكَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِيهِ لِعِزَّتِهِ وَكَرَمِهِ

اللَّهُمَّ إِنِّي يَجْعَلُنِي عَنْ مَسْئَلَتِكَ خِلَالَ ثَلَاثٍ وَتَحْدُونِي
عَلَيْهَا حُلَّةٌ وَاحِدَةٌ يَجْعَلُنِي أَمْرًا مَرَّتَ بِهِ فَا بَطَأْتُ عَنْهُ
وَهَيُّ فَهَيَّتَنِي عَنْهُ فَاسْرِعْ إِلَيْهِ وَنِعْمَةً أَنْعَسَتْ بِهَا عَلَيَّ
فَقَصَّرْتُ فِي شُكْرِهَا وَيَجِدُ وَفِي عَلَى مَسْئَلَتِكَ تَفَضُّلِكَ عَلَى
مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْكَ وَوَقَدْ يَحْسُنُ ظَنُّهُ إِلَيْكَ إِذْ جَمِيعُ
إِحْسَانِكَ تَفَضُّلٌ وَإِذْ كُلُّ نِعْمِكَ ابْتِدَاءٌ فَهَذَا أَنَا ذَا
يَا إِلَهِي وَاقِفٌ بِبَابِ عِزِّكَ وَقُوتِ الْمُسْتَسْلِمِ الدَّائِلِ
سَأَلْتُكَ عَلَى الْحَيَاءِ مِنِّي سُؤَالَ الْبَائِسِ الْمُعِيلِ مُقِرُّكَ لَكَ
بِأَنِّي لَمْ أَسْتَسْلِمُ وَقْتُ إِحْسَانِكَ إِلَّا بِالْإِفْلَاحِ عَنْ عِصْيَانِكَ
وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنْ امْتِنَانِكَ فَهَلْ يَنْفَعُنِي
يَا إِلَهِي إِقْرَارِي عِنْدَكَ بِسُوءِ مَا اكْتَسَبْتُ وَهَلْ يُنْجِينِي
مِنْكَ اعْتِرَافِي لَكَ بِقِيَمِهِ مَا ارْتَكَبْتُ أَمَّا وَجَبَتْ لِي فِي
مَقَامِي هَذَا السُّخْطُكَ أَمْ لِي زَمْنِي فِي وَقْتِ دُعَائِي مَقْتُكَ
بِمُحَانِكَ لَا آيُسُ مِنْكَ وَقَدْ فَتَحْتَ لِي بَابَ التَّوْبَةِ
إِلَيْكَ بَلْ أَقُولُ مَقَالَ الْعَبْدِ الدَّائِلِ الظَّالِمِ لِنَفْسِهِ
الْمُسْتَوْفِ بِحُرْمَةِ رَبِّهِ الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

12. Confession and Repentance.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it

Delay in doing that which Thou didst order me to perform, keeps me from prayer on account of shame; and the thing Thou didst forbid me to do, and to which I hastened likewise hinders me; and the favour Thou didst confer on me, and for which I failed to return thanks

That which urges me to pray unto Thee, is Thy kindness to the one who turneth his face towards Thee, and who cometh hopefully to Thee; for, all Thy favour is kindness, and all Thy blessings an indication of greater things yet to come

Therefore, behold me here, O Lord, standing at the gate of Thy glory in the attitude of one who trembles in submission, and entreating Thee, in my shame, in the spirit of the poor and needy, confessing unto Thee that I never acknowledged Thy favour, save by refraining from sinning against Thee; * and that I was never, in all my circumstances, without Thy bounty

Will, therefore O Lord, my confession to Thee, of the evils I have committed avail me anything ? And will my admission to Thee of wrongs I have done, deliver me from Thy wrath ?

Or hast Thou, in this my situation irrevocably decreed Thy wrath for me; or does, in the time of praying, Thy displeasure inseparably cling to me ?

O Holy One, I do not despair of Thy mercy, whilst Thou hast, surely, opened for me the gate of repentance, unto Thee:

Nay, I speak the words of a despicable creature, one unjust to his own soul, one who underrates the dignity of his Lord, one whose sins are great and wax larger, and whose

وَأَذْبَرْتَ أَيَّامَهُ قَوْلَتْ حَتَّىٰ إِذَا رَأَىٰ مُدَّةَ الْعِلِّ قَدِ انْقَضَتْ
وَعَايَةَ الْعَمْرِ قَدْ انْهَكَتْ وَأَيَقَنَ أَنَّهُ لَا يَحْيِيصُ لَهُ مِنْكَ وَلَا هَرَبَ
لَهُ عَنْكَ تَلَقَّاكَ عِيَالًا نَابَةً وَأَخْلَصَ لَكَ التَّوْبَةَ فَقَامَ إِلَيْكَ بِقَلْبٍ
ظَاهِرٍ نَقِيٍّ ثُمَّ دَعَاكَ بِصَوْتٍ حَائِلٍ خَفِيٍّ قَدْ تَطَاطَأَ لَكَ فَانْتَحَىٰ
وَنَكَسَ رَأْسَهُ فَانْتَنَىٰ قَدْ أَرَعَشْتَ خَشْيَتُهُ رَجُلِيهِ وَغَرَّقْتَ
مُؤَمُّوعَهُ خَدَّيْهِ يَدِ عَمَلٍ بِمَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَرْحَمَ مَنْ
اِنْتَابَهُ الْمُسْتَزْجِمُونَ وَيَا آعْطَفَ مَنْ آطَافَ بِهِ الْمُسْتَغْفِرُونَ
وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نِقْمَتِهِ وَيَا مَنْ رِضَاهُ أَوْفَرُ مِنْ سَخَطِهِ
وَيَا مَنْ تَحَمُّدُكَ إِلَىٰ خَلْقِهِ بِحُسْنِ التَّجَاوُزِ وَيَا مَنْ عَوْدَ عِبَادَةٍ قَبُولُ
الْإِنَابَةِ وَيَا مَنْ اسْتَصْلَحَ فَاسِدَ هُمٍ يَا التَّوْبَةَ وَيَا مَنْ
رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ وَيَا مَنْ كَافَىٰ قَلِيلُهُمْ بِالْكَثِيرِ وَ
يَا مَنْ ظَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ وَيَا مَنْ وَعَدَهُمْ عَلَىٰ نَفْسِهِ
بِتَفْضِيلِهِ حُسْنَ الْجَزَاءِ مَا أَنَا يَا عَصَىٰ مِنْ عَصَاكَ فَغَفَرْتَ
لَهُ وَمَا أَنَا يَا لَوْ مِنْ أَعْتَدَ رَأْيِكَ فَقَبِلْتَ مِنْهُ وَمَا أَنَا يَا ظَلَمَ
مَنْ تَابَ إِلَيْكَ فَعُدَّتْ عَلَيْهِ آتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا
تَوْبَةً نَادِمٍ عَلَىٰ مَا فَرَطَ مِنْهُ مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ خَالِصِ
الْحَيَاءِ مِمَّا وَقَعَ فِيهِ عَالِمِيَّانِ الْعَفْوَعَيْنِ الذَّنْبِ الْعَظِيمِ

days have changed and become unfavourable; until he found that the opportunity for action had expired, and the duration of life was finished, and he was convinced that there was no escape for him from Thee and no refuge; then he presented himself to Thee, with conversion and sincerely repented unto Thee. So, he stood up in Thy presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee, till he became crooked, and bent down his head till he was doubled.

Verily, his fear caused his legs to tremble, and his tears flowed down his cheeks.

He calls upon Thee, saying, O merciful God and O most compassionate of those to whom seekers after mercy continually come, and O most gracious of those whom seekers after pardon approach, and O Thou whose forgiveness is more frequent than Thy chastisement, and O Thou whose approbation is more abundant than Thy wrath, and O Thou who favoured Thy creatures by overlooking their guilt, and O Thou who trained Thy servants to hope for the acceptance of conversion,* and O Thou who corrected their corruption with repentance, and O Thou who was satisfied with very little of their good deeds, and O Thou who rewarded their insignificant deeds abundantly, and O Thou who guaranteed to them answers to prayer, and O Thou who graciously promised them on Thy own pledge, a handsome recompense! I am not the greatest of those who disobeyed Thee and obtained Thy pardon; and I am not the most blameworthy of those who apologised unto Thee and Thou didst accept their apology; and I am not the most unjust of those who repented unto Thee, and Thou didst show them Thy favour:

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of what he has accumulated against him, sincerely sorry for what he fell into, knowing that the forgiving of sins is not

* i e to hope that God will accept their renunciation of evil habits and adoption

لَا تَعَاظِمُكَ وَأَنْ التَّجَاوَزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ وَأَنْ
 اخْتِمَالَ الْجَنَائِيَّاتِ الْفَاحِشَةِ لَا يَتَكَدُّكَ وَأَنْ أَحَبَّ عِبَادِكَ
 إِلَيْكَ مَنْ تَرَكَ الْإِسْتِكْبَارَ عَلَيْكَ وَجَانَبَ الْإِصْرَارَ وَلَزِمَ الْإِسْتِغْفَارَ
 وَأَنَا أَبْرَأُ إِلَيْكَ مِنْ أَنْ أَسْتَكْبِرَ وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ
 وَأَسْتَغْفِرُكَ لِمَا قَصُرْتُ فِيهِ وَأَسْتَعِينُ بِكَ مَا عَجَزْتُ عَنْهُ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ وَعَافِنِي مِمَّا
 اسْتَوْجِبُهُ مِنْكَ وَاجْزِنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ فَإِنَّكَ
 مَلِئٌ بِالْعَفْوِ مَرْجُوٌّ لِلْمَغْفِرَةِ مَعْرُوفٌ بِالتَّجَاوُزِ لَيْسَ بِحَاجَتِي
 مَطْلَبٌ سِوَاكَ وَلَا لِدُنْيِي غَافِرٌ غَيْرُكَ حَاشَاكَ وَلَا أَخَافُ عَلَى
 نَفْسِي إِلَّا يَاكَ إِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ حَاجَتِي وَأَنْجِ طَلِبَتِي وَاعْفِرْ دُنْيِي
 وَآمِنْ خَوْفَ نَفْسِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ
 يَسِيرٌ آمِينَ رَبَّ الْعَالَمِينَ

too great a task for Thee, and the overlooking of mighty guilt is not too difficult for Thee, and the enduring of excessive wrongs is not hard upon Thee; and that the most favourite of Thy creatures is one who giveth up pride, and abstaineth from persisting (in wrong) and constantly asketh pardon:

And I clear myself before Thee from being proud, and crave Thy protection against persisting (in sin), and ask Thy pardon for what I failed in, and beg Thy assistance in what I am too weak to do

O Lord, bless Mohammad and his Al (family , and forgive me what is due unto Thee from me, ¹ and save me from what I deserve from Thee, ² and shelter me from what the wicked are afraid of ³.

For, verily, Thou hast power to forgive; pardon is hoped for, from Thee, Thou art celebrated for overlooking faults:

I have no other one whom I may beg to fulfil my wishes but Thee; and no forgiver of my sins, other than Thee—far be it from Thee if I think there is another, and I do not fear that any thing will happen to my soul, except from Thee: /

Verily, Thou deservest to be feared, and art worthy of forgiving sins

Bless Mohammad and his Al (family), and fulfil my need, and grant my wish, and forgive my sins, and quell the dread of my soul.

Verily, Thou hast power over every thing, and this is easy for Thee.

Amen, Lord of the worlds!

1 i. e. duties I owe to Thee.

2 i. e. punishment for default.

3. i. e. punishment

وَكَانَ مِنْ حَيْثُ جَاءَ السَّائِلُ فِي مَطْلَبِ الْحَوَائِجِ إِلَى الْبَيْتِ الْبَيْتِ

اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ وَيَا مَنْ عِنْدَهُ تَكْمِلُ الطَّلِبَاتِ
وَيَا مَنْ لَا يَبِينُ نِعْمَهُ إِلَّا ثَنَانٌ وَيَا مَنْ لَا يَكْدِرُ عَطَايَاهُ
إِلَّا مِثْنَانٌ وَيَا مَنْ يَسْتَعِينُ بِهِ وَلَا يُسْتَفْنَى عَنْهُ وَيَا مَنْ يُرْغَبُ
إِلَيْهِ وَلَا يُرْغَبُ عَنْهُ وَيَا مَنْ لَا تُغْنِي خَزَائِنُهُ الْمَسَائِلُ وَيَا مَنْ
لَا تُبَدِّلُ حِلْمَتَهُ الْوَسَائِلُ وَيَا مَنْ لَا تَقْطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ
وَيَا مَنْ لَا يُعْنِيهِ دُعَاءُ الدَّاعِينَ مَدَّةَ حَتِّ الْفَنَاءِ عَنْ خَلْقِكَ
وَأَنْتَ أَهْلُ الْغَفَى عَنْهُمْ وَنَسَبَتَهُمْ إِلَى الْفَقْرِ وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ
فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ وَرَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ
بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَطَانِيهَا وَأَتَى طَلِبَتَهُ مِنْ وَجْهَهَا وَمَنْ
تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَ سَبَبَ نَجْمِهَا دُونَكَ فَقَدْ
تَعَرَّضَ لِلْعِرْيَانِ وَاسْتَمَحَّ مِنْ عِنْدِكَ قُوْتَ الْإِحْسَانِ اللَّهُمَّ وَلِيَّ الْمَلِكِ
حَاجَةٌ قَدْ قَصَرَ عَنْهَا جُودِي وَتَقَطَّعَتْ دُونَهَا حِيلِي وَسَوَّلَتْ لِي نَفْسِي
رَفْعًا إِلَى مَنْ يَرْفَعُ حَوَائِجَ إِلَيْكَ وَلَا يَسْتَعْنَى فِي طَلِبَاتِهِ عَنْكَ وَهِيَ زَلَّةٌ
مِنْ زَلَالِ الْخَاطِئِينَ وَعَثْرَةٌ مِنْ عَثَرَاتِ الْمُدْرِبِينَ ثُمَّ أَنْتَبَهْتُ بِتَدَكُّرِكَ
لِي مِنْ عَفْلِي وَهَضَمْتُ بِتَوْفِيقِكَ مِنْ زَلَّتِي وَرَجَعْتُ وَلَكْتُ بِسَيِّدِي عَنْ
عَثْرَتِي وَكَلْتُ بِبَحَانِ رَبِّي كَيْفَ يَسْأَلُ مُحْتَاجٌ مُتَحَاجًّا وَأَتَى يُرْغَبُ مُعْلِمٌ إِلَى مُعْلِمٍ

13. His petition to the Almighty in time of need.

O Lord, Thou who dost ultimately satisfy our needs; Thou with whom lies the success of prayers; who selleth not his favours for prices; whose gifts are not accompanied with reproaches; through whom independence can be obtained, and of whom none can be independent; towards whom men are attracted with irresistible attraction; whose stores cannot be exhausted by requests, and whose wisdom cannot be altered by any means, from whom the needs of the needy are never cut off, whom prayers do not fatigue,

Thou hast prided Thyself on being independent of Thy creatures, and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee, and desired that his need be removed by Thee, surely he sought this satisfaction in the right place; and approached the object of his desire directly

And whosoever directed his petition to any of Thy creatures, or considered him to be the one to grant its fulfilment, in preference to Thee, verily, he exposed himself to disappointment, and deserved from Thee privation of blessings.

And I, O Lord, have a need toward Thee My efforts have fallen short, and my desires are of no avail My soul induced me to seek the satisfaction of my need from one who is not independent of Thee, and places his necessities before Thee. This was one of the slips of the erring, and one of the mistakes of sinners Then I was aroused from my ignorance by Thy warning; and rose by Thy grace from my fall, and returned; ‡ and with Thy help I corrected my blunder and said, Holy is my Lord!

How can one needy creature beg from another who is in need; and why should a pauper be attracted to another

‡ Drew back.*

فَقَصِدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ وَأَوْفَدْتُ عَلَيْكَ رَجَائِي بِالْيَقَةِ بِكَ
وَعِلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ يَسِيرُ فِي وَجْدِكَ وَأَنَّ خَطِيرَ مَا أَسْتَوْهِدُكَ
حَقِيرٌ فِي وَسْوَءِكَ وَأَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِي حِدَةً وَأَنَّ يَدَكَ
بِالْعَطَاءِ أَعْلَى مِنْ كُلِّ يَدٍ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَأَحْمِلْنِي بِكَرَمِكَ
عَلَى التَّفَضُّلِ وَلَا تَحْمِلْنِي بَعْدَكَ عَلَى الْاِسْتِغْفَاقِ فَمَا أَنَا بِأَوَّلِ رَاغِبٍ
رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَهُوَ يَسْتَقِ الْمُنْعَ وَلَا بِأَوَّلِ سَائِلٍ سَأَلَكَ
فَأَفْضَلْتَ عَلَيْهِ وَهُوَ يَسْتَوْجِبُ الْحَرَمَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ
وَكُنْ لِدُعَائِي مُجِيبًا وَمِنْ تَدَائِي قَرِيبًا وَلِنَضْرَعِي رَاحِمًا وَلِلصَّوْتِي
سَامِعًا وَلَا تَقْطَعْ رَجَائِي عَنْكَ وَلَا تَبْتُ سَبِيَّ مِنْكَ وَلَا تُؤَيِّمْنِي
فِي حَاجَتِي هَذِهِ وَغَيْرِهَا إِلَى سِوَاكَ وَتَوَلَّنِي بِسُجَّةِ طَلِبَتِي وَقَضَاءِ
حَاجَتِي وَتَنْبِيلِ سُؤْلِي قَبْلَ زَوَالِي عَنْ مَوْفِقِي هَذَا بِتَيْسِيرِكَ لِي
الْعَسِيرُ وَحَسَنِ تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ
صَلَاةَ دَائِمَةٍ تَأْمِينَةٍ لَا انْقِطَاعَ لِابْدِهَا وَلَا مُنْتَهَى لِأَمْدِهَا
وَاجْعَلْ ذَلِكَ عَوْنًا لِي وَسَبَبًا لِنَجَاحِ طَلِبَتِي إِنَّكَ وَاسِعٌ كَرِيمٌ
وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا وَتَذَكَّرَ حَاجَتَكَ ثُمَّ
تَسْبُحُ وَتَقُولُ فِي سَجُودِكَ فَضْلُكَ النَّسِيَّ وَإِحْسَانُكَ
دَلِيلِي فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَإِلَيْهِ صَلَوَاتُكَ عَلَيْهِمَا أَنْ
لَا تَرُدَّنِي خَائِبًا

pauper? So I returned unto Thee with sincere longing, and laid my hope before Thee, with perfect trust in Thee; and I was sure that the utmost I would beg of Thee, would be trivial in comparison with Thy wealth; and the utmost that I would desire from Thee, would be insignificant along side of Thy prosperity, and that Thy bounty is not encompassed by any one's request, and that Thy hand is exalted far above every hand, in liberality

O Lord, therefore, bless Mohammad and his Al (family), and deal with me kindly according to Thy grace; and do not in Thy justice, deal with me according to my merit.

For, I am not the first applicant who applied to Thee, and Thou didst grant my request, whilst I deserved refusal and I am not the first petitioner who petitioned Thee, and Thou didst favour me whilst entitled to disappointment

O Lord, bless Mohammad and his Al (family), and grant acceptance to my prayer, hear my call, hearken to my supplication, and listen to my voice; and do not cut off my hope from Thee, and do not sever my connection with Thee, and do not permit me in this and other needs to turn to any other besides Thee; and undertake the fulfilment of my request, and the satisfaction of my need, and the answering of my prayer, before I leave this my spot, by making easy for me that which is difficult, and by bestowing upon me Thy excellent decree in all matters.

And bless Mohammad and his Al (family) with a blessing perpetual, growing, having no end to its duration, and no limit to its extent, and let it be a help to me, and a cause for granting my request.

Verily Thou art generous and gracious

And my request O Lord, is such and such——(mention it and prostrate thyself and say in the prostration). *

Thy grace has comforted me; and Thy goodness has guided me, so I request Thee, for Thy sake and that of Mohammad and his Al (family)—They blessings on them—not to turn me away disappointed.

* The words within brackets do not form part of the prayer, but are intended to instruct the person praying how to prefer his request to the Almighty

وكان على النبي صلى الله عليه وآله وسلم ما لا يحصى

مال الحب

يَا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَطَلِّينَ وَيَا مَنْ لَا يَنْتَهِجُ فِي
قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ وَيَا مَنْ قُرِبَتْ نَفْسُهُ
مِنَ الْمُظْلُومِينَ وَيَا مَنْ بَعْدَ عَوْنِهِ عَنِ الظَّالِمِينَ قَدْ عَلِمْتَ
يَا إِلَهِي مَا نَأْتِي مِنْ فُلَانِ بْنِ فُلَانٍ فَمَا حَظُّكَ عَلَيْهِ وَأَمَّا
مِثْقَلُ مَا حَزَنَتْ عَلَيْهِ بَطْرًا فِي نِعْمَتِكَ عِنْدَهُ وَأَعْتَزَّارًا بِكَ كَرَامَتِكَ
عَلَيْكَ اللَّهُمَّ

سُغْلًا فِيمَا يَلِيهِ وَتَجَزَّاعًا يَأْتِيهِ اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَلَا تُسَوِّغْ لَهُ ظُلْمِي وَأَخْسِنْ عَلَيْهِ هَوْنِي وَأَعْصِمْنِي
مِنْ مِثْلِ أَفْعَالِهِ وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي عَلَى عَدُوِّي حَاضِرَةً تَكُونُ مِنْ غِيظِي بِهِ شِقَاءً
وَمِنْ خَيْفِي عَلَيْهِ وَفَاءً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَوِّضْنِي مِنْ ظُلْمِي
عَفْوًا وَأَبْدِلْنِي بِسُوءِ صَنِيعِي بِرَحْمَتِكَ كُلِّ مَكْرٍ وَ
جَلِّ دُونَ تَخَلُّطِكَ وَكُلِّ مَرْفُوثَةٍ سَوَاءٍ مَعَ مَوْجِبَةٍ
اللَّهُمَّ فَلَمَّا كُتِبَتْ إِلَيَّ أَنْ أَظْلَمَ قَبِيحِي مِنْ أَنْ أَظْلَمَ

14. His prayer when he was oppressed by tyrants.

O Thou to whom the tidings of complainants are not unknown, and O Thou who doth not require the evidence of witnesses to their reports, O Thou whose help is nigh to the oppressed, and O Thou whose assistance is far removed from the wicked Verily, Thou knowest O my Lord what hath come upon me from so and so the son of so and so, * of that which Thou didst prohibit him from doing, and what power he hath gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee, and in utter disregard of Thy prohibition to him.

Therefore, O Lord bless Mohammad and his Al (family) and by Thy strength restrain my oppressor and my enemy from overwhelming me, and with Thy power, turn aside his sharpness from me, and let him be engaged in what immediately surrounds him, and render him powerless, against that to which he is hostile

And O Lord bless Mohammad and his Al (family), and do not tolerate the oppression of my enemy, and help me to be successful over him, and guard me from deeds similar to his, and do not put me in situation like his

O Lord bless Mohammad and his Al (family), and help me against my enemy with immediate assistance, which may put an end to my resentment of him, and give a satisfaction to my grudge against him

O Lord bless Mohammad and his Al (family), and compensate me for the oppression I have suffered from him, with Thy forgiveness, and make up for his wrongs to me, with Thy mercy, for, every evil is small in comparison with Thy wrath, and every calamty is light when accompanied with Thy bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed, therefore, restrain me from oppressing others, do

* Here the name of enemy and his father should be mentioned.

اللَّهُمَّ لَا أَشْكُو إِلَّا إِلَى أَحَدٍ سِوَاكَ وَلَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ
 حَاشَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصِلْ دُعَائِي بِالْإِجَابَةِ وَافِرُنْ
 شِكَايَتِي بِالتَّغْيِيرِ اللَّهُمَّ لَا تَفْتِنِّي بِالْقَنُوطِ مِنْ إِنْصَافِكَ وَلَا
 تَفْتِنْنِي بِالْأَمْنِ مِنْ إِنْكَارِكَ فَصَبِّرْ عَلَى ظُلْمِي وَيُخَاضِرْنِي
 بِحَقِّي وَعِزِّهِ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ وَعَرِّفْنِي
 مَا أَوْعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَوَفِّقْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَعَلَى وَرَضَتِي بِمَا أَخَذْتَ
 لِي وَمَنِي وَاهْدِنِي لِلَّتِي هِيَ أَقْوَمُ وَاسْتَعِيلْنِي بِهَا هُوَ أَسْلَمُ
 اللَّهُمَّ وَإِنْ كَانَتْ الْخَيْرَةُ لِي عِنْدَكَ فِي تَأْخِيرِ الْأَخْذِ وَتَرْكِ
 الْأَنْتِقَامِ مِمَّنْ ظَلَمْتَنِي إِلَى يَوْمِ الْفَصْلِ وَجَمْعِ الْخُصَمِ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَآيِدْنِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ
 دَائِمٍ وَاعِزَّنِي مِنْ سُوءِ الرَّغْبَةِ وَهَلِيمِ أَهْلِ الْخَرْصِ وَ
 صَوِّرْ قَلْبِي مِثَالَ مَا ادَّخَرْتَ لِي مِنْ ثَوَائِكَ وَأَعِدْ دُونَ
 لِيضَمِّي مِنْ جَزَائِكَ وَعِقَابِكَ وَاجْعَلْ ذَلِكَ سَبَبًا لِنَافِعَتِي
 بِمَا قَضَيْتَ وَثَقِّتْ بِمَا تَخَيَّرْتَ أَمِيرًا يَا رَبَّ الْعَالَمِينَ إِنَّكَ
 ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

not permit me O Lord to complain to any one except Thee, nor to ask assistance of any ruler besides Thee. Far be it from me !

Therefore, bless Mohammad and his Al (family), and join my prayer with Thy answer, and bring my complaint nigh to alteration

O Lord do not test me with despair of Thy Justice, and do not tempt him by the delay of Thy chastisement, so that he may persist in oppressing me, and refuse to give me my rights and let him know, shortly, of that punishment with which Thou hast threatened tyrants, and let me know what Thou hast promised for the relief of the afflicted

O Lord bless Mohammad and his Al (family), and give me grace to accept what Thou hast decreed for me and against me, and reconcile me to what Thou hast taken from me and direct me to that path which is most straight, and employ me in that which is the safest.

O Lord, and it is Thy judgment it would be better for me if Thou delayest the seizure of the tyrant, and taking vengeance upon him who has oppressed me until the day of Judgment, when the enemies are gathered together, then bless Mohammad and his Al (family) and help me by giving me a sincere motive and enduring patience, and guard me from evil propensities and restlessness of ambition, and imprint upon my mind the likeness of what Thou hast stored for me by way of reward, and prepared for my enemy by way of retribution and torment, and let this be the cause of my contentment with what Thou hast decreed, and of trust in what Thou hast chosen.

Amen Lord of the worlds ! Verily Thou art 'possessor of great excellence, and Thou hast power over everything.

٦٢
مِنْ كَرَمِي إِلَى رَوْحِكَ وَسَلَامَتِي مِنْ هَذِهِ الشَّيْءَةِ إِلَى
قَرَجِكَ إِنَّكَ الْمُتَفَصِّلُ بِالْإِحْسَانِ الْمُتَطَوِّلُ بِالْإِمْتِنَانِ
الْوَهَّابُ الْكَرِيمُ ذُو الْجَلَالِ وَالْإِكْرَامِ

from my illness be accompanied with Thy forgiveness, and let my restoration from my fall lead to Thy pardon, and let my release from pain be followed by comfort, and my rescue from this affliction by Thy deliverance.

Verily Thou art benevolently kind, bountifully gracious, magnificently generous and the possessor of greatness and glory !

وَكَاثِرٌ عَلَى الشَّيْءِ لِيَسْتَغْفَلَ مِنْ خَيْرِ أَوْصِيَاءِهِ

طَالِعُ الْغُفْرِ

اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَعِينُ الْمَذْنُونُ وَيَا مَنْ إِلَى ذِكْرِهِ احْصَانُهُ
يَفْزَعُ الْمُضْطَرُّونَ وَيَا مَنْ لِحَقِيقَتِهِ يَنْتَجِبُ الْخَاطِئُونَ وَيَا أَنْسَ كُلِّ
مُسْتَوْحِشٍ غَرِيبٍ وَيَا فَارِجَ كُلِّ مَكْرُوبٍ كَثِيبٍ وَيَا غَوْثَ كُلِّ
فَحْدُولٍ فَرِيدٍ وَيَا عِضْدَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ الَّذِي وَسَّعْتَ كُلَّ
شَعْنٍ رَحْمَةً وَعِلْمًا وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمِكَ سَهْمًا وَ
أَنْتَ الَّذِي عَفَوْتَ أَعْلَى مِنْ عِقَابِهِ وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَقَامَ
غَضَبِهِ وَأَنْتَ الَّذِي عَطَاؤُهُ الْكَرَمُ مِنْ مَنَعِهِ وَأَنْتَ الَّذِي انْتَسَمَ
الْخَلَائِقُ كُلُّهُمْ فِي وَسْعِهِ وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْطَاهُ
وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ مَنْ عَصَاهُ وَأَنَا يَا إِلَهِي عَبْدُكَ الَّذِي
أَمَرْتَهُ بِاللُّدْعَاءِ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا أَنَا ذَا يَا رَبِّ مَطْرُوسٌ بَيْنَ
يَدَيْكَ أَنَا الَّذِي أَوْقَرْتُ الْخَطَايَا ظَهْرَهُ وَأَنَا الَّذِي أَقْنَيْتُ الدُّنُوبَ
عُمُرَهُ وَأَنَا الَّذِي يَجْمَلُهُ عَصَاكَ وَلَمْ تَكُنْ أَهْلًا مِنْهُ لِذَاكَ هَلْ أَنْتَ يَا
إِلَهِي رَاحِمٌ مَنْ دَعَاكَ فَأَبْلَغَ فِي الدُّعَاءِ أَمْرًا أَنْتَ غَاوٍ لِمَنْ بَكَكَ فَاسْمِعْ
فِي الْبُكَاءِ أَمْرًا أَنْتَ مُتَجَاوِزٌ عَنْ عَقْرَاكَ وَجْهَةً تَدُلُّ أَمْرًا أَنْتَ مُغْنٍ
مَنْ شَكَى إِلَيْكَ فَقَرَّةً تُوَكِّلُ إِلَهِي لَا تُغَيِّبُ مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ

16 His humble entreaty for remission of sin.

O Lord! Thou art the one through whose mercy the erring pray for redress; the one in the remembrance of whose grace the afflicted take refuge, the one in dread of whom the guilty bitterly weep! O solace of every sad stranger,¹ and O delight of every brokenhearted sufferer, and O redresser of the forsaken and lonely and O helper of the needy and far exiled, who hast surrounded everything with mercy and knowledge! It is Thou who hast allotted every creature a share in Thy blessings, and it is Thou whose forgiveness is superior to his chastisement, and it is Thou whose mercy walks in front of his wrath; and it is Thou whose generosity is more frequent than his refusal, and it is Thou whose power and prosperity embrace all creatures, it is Thou who doth not desire recompense from him, whom Thou didst bless, it is Thou who doth not commit excess in punishing him, who disobeyed Thee.

And I O Lord am Thy servant whom Thou hast commanded to pray and who has answered Here I am ready to obey Thee! Here I am at Thy call! Behold O Lord, here I am prostrate in Thy presence!

It is I whose back is overloaded with guilt, it is I whose life has been dissipated by sins, it is I who ignorantly disobeyed Thee, though Thou didst not deserve it² from me

Wilt Thou O Lord pity him who prayeth unto Thee? So that I may make excellent petitions unto Thee Or, wilt Thou forgive him who cries unto Thee? So that I may make haste to cry.

Or, wilt Thou pardon him who puts his face on the dust, before Thee, in token of submission?

Or, wilt Thou prosper him who in confidence complained unto Thee of his poverty?

O Lord do not disappoint one who finds no giver except

1. i. e. one who happens to be among strangers, and has no kith or kin near him
2. i. e. disobedience

وَلَا تَخْذُلْ مَنْ لَا يَسْتَغْنِي عَنْكَ بِأَحَدٍ دُونَكَ إِلَهِي فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ إِلَيْكَ وَلَا تَحْرِمْ مِنِّي وَقَدْ
رَغِبْتُ إِلَيْكَ وَلَا تَجْهَنْنِي بِالرَّدِّ وَقَدْ انْتَهَبْتُ بَيْنَ يَدَيْكَ
أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
ارْحَمْنِي وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرَى
يَا إِلَهِي فَيْضَ دَمْعِي مِنْ خِيفَتِكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ
وَانْتِقَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ كُلُّ ذَلِكَ حَيَاءً مِنِّي بِسُوءِ
عَمَلِي وَلِذَلِكَ خَشَا حَرْبِي عَنِ الْجَارِ إِلَيْكَ وَكَلَّ لِسَانِي عَنْ
مَسَاجِدِكَ يَا إِلَهِي فَلَاكُمُ الْحَمْدُ فَلَكُمْ مِنْ عَائِبَةٍ سَتَرَهَا عَلَيَّ
فَلَمْ تَقْضِيَنِي وَكَمْ مِنْ ذَنْبٍ غَطَّيْتَهُ عَلَيَّ فَلَمْ تَشْهَرْنِي وَكَمْ
مِنْ شَائِبَةٍ أَلَسْتُ بِهَا فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا وَلَمْ تَقْلُدْنِي
مَكْرُوهَ شَتَارِهَا وَلَمْ تُبْدِ سَوَائِيهَا لِمَنْ يَلْمِسُ مَعَاصِييَ مِنْ
جَائِرِي وَحَسَدَةِ نَعْمَتِكَ عِنْدِي ثُمَّ لَمْ يَنْهَنِي ذَلِكَ عَنْ
أَنْ جَرَيْتُ إِلَى سُوءِ مَا عَاهَدْتُ مِنِّي فَمَنْ أَجْهَلُ مِنِّي يَا
إِلَهِي بِرُشْدِهِ وَمَنْ أَغْفَلُ مِنِّي عَنْ حِظِّهِ وَمَنْ أَبْعَدُ مِنِّي
مِنْ اسْتِصْلَاحِ نَفْسِهِ حِينَ انْفَقُ مَا أَجَرَيْتُ عَلَيَّ مِنْ زُرْقِكَ
فِيمَا هَمَيْتَنِي عَنْهُ مِنْ مَعْصِيَتِكَ وَمَنْ أَبْعَدُ غَوْرًا فِي الْبَاطِلِ وَ
أَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي حِينَ أَقِفُ بَيْنَ دَعْوَتِكَ وَدَعْوَةِ

Thee; and do not disgrace one who finds none to whom he can turn for help besides Thee.

O Lord, therefore, bless Mohammad and his Al (family) and do not turn away from me, whilst I have turned towards Thee; and do not disappoint me, whilst I have inclined towards Thee; and do not smite my face with reprobation, whilst I stand before Thee.

It is Thou who hast given to Thyself the attribute of Mercy, therefore, bless Mohammad and his Al (family) and have pity on me; and it is Thou who hast named Thyself Forgiveness, therefore forgive me.

Verily, Thou seest O Lord the flow of my tears on account of fear of Thee, and the palpitation of my heart through dread of Thee, and the trembling of my limbs, because of the awe Thou dost inspire in me: All this proceeds from the shame I feel on account of my evil deeds, and for this reason my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee

Therefore, all praise is due to Thee O Lord, for, many a defect in me didst Thou conceal, and didst not disgrace me, and many a sin which I committed, didst Thou hide, and didst not make me notorious, and many a wrong which I was guilty of, didst Thou cover, and didst not put round my neck the evil consequences of their mischief, and didst not discover their evil to such of my neighbours as were looking for my blemishes, and to those who envy Thy blessings which I possess And all this favour did not restrain me from proceeding toward the worst which Thou didst threaten me with.

Therefore, who is more ignorant than I, O Lord, of his own benefit, and who is more careless than I of his share of good? And who is farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit? And who is deeper plunged in wrongdoing and more forward in vice than I, when I stand between Thy call and the call of

الشَّيْطَانِ فَأَنْتُمْ دَعَوْتُهُ عَلَى عُرْسِي مَتَى مَعْرِفَتُهُ بِهِ وَلَا نَسْيَانٍ مِنْ
 حِفْظِي لَهُ وَأَنَا حِينَئِذٍ مُوقِنٌ بِأَنْ مُنْتَهَى دَعْوَتِكَ إِلَى الْجَنَّةِ وَ
 مُنْتَهَى دَعْوَتِهِ إِلَى النَّارِ سُبْحَانَكَ مَا أَحَبَّ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي
 وَأَعْلَى دُكُنٍ مِنْ مَكْتُومٍ أَمْرِي وَأَعْجَبُ مِنْ ذَلِكَ أَنَا نَاثِقٌ عَقِي
 وَابْطَأُ وَكَعَنْ مُعَاجَلَتِي وَلَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ
 تَأْنِيًا مِنْكَ لِي وَتَفَضُّلاً مِنْكَ عَلَيَّ لِأَنْ أَرْتَلِّ عَنْ مَعْصِيَتِكَ
 السُّخْطَةَ وَأَقْلَمَ عَنْ سَيِّئَاتِي الْخُلُقَةَ وَلِأَنْ عَفْوَكَ عَنِّي
 أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي بَلْ أَنَا يَا إِلَهِي أَكْثَرُ ذُنُوبًا
 وَأَفْجَمُ أَثَارًا وَأَشْنَعُ أَفْعَالًا وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا وَ
 أَضْعَفُ عِنْدَ طَاعَتِكَ تَبَقُّظًا وَأَقْلُ يَوْعِيدِكَ إِنْبِيَاهَا
 وَارْتِقَابًا مِنْ أَنْ أَحْصِيَ لَكَ عُيُوبِي أَوْ أَقْدِرَ عَلَى ذِكْرِ
 ذُنُوبِي وَإِنَّمَا أَوْجِزُ بِهَذَا نَفْسِي طَمَعًا فِي رَافَتِكَ الَّتِي
 بِهَا صَلَاحُ أَمْرِ الْمُنْذِرِينَ وَرِجَاءُ لِرَحْمَتِكَ الَّتِي بِهَا
 فَكَارُ يَرْقَابِ الْخَاطِئِينَ اللَّهُمَّ وَهَذِهِ رَقَبَتِي قَدْ أَرْقَتَهَا
 اللَّهُ مُؤَبَّدٌ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتَقِبْهَا بِعَفْوِكَ وَهَذَا
 ظَهْرِي قَدْ أَقْلَنَهُ الْخَطَايَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِّفْ عَنْهُ بِمَنِّكَ يَا
 إِلَهِي لَوْ بَكَيْتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنِي وَانْتَجَبْتُ حَتَّى يَنْقُطَ
 صَوْتِي وَقَبْتُ لَكَ حَتَّى تَنْتَبِرَ قَدْ مَآيَ وَرَكْعَتُ لَكَ حَتَّى يَطْلُعَ صَلْبِي

Satan, and follow his call without blindness and having full knowledge of him; and without any forgetfulness in my memory concerning him and am at the same time convinced that Thy call leads towards Paradise, and that his call leads towards Hell¹

Holiness to Thee! How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine; and more wonderful than this is Thy forbearance towards me in casting me (into perdition)! And this is not because I possess any grace in Thy sight, but because of Thy gracious delay and Thy loving kindness to me; in order that I may keep away from Thy wrath incurred by disobedience, and refrain from my degrading sins; and because Thy forgiving me is more agreeable to Thee than punishing me

Nay my God, I am too abundant, in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee, and give too little heed to the warning and caution of Thy threats, to enumerate to Thee my blemishes, or to be able to remember all my guilts.

And verily I reproach my soul with this, by way of longing for Thy kindness wherein lies the prosperity¹ of sinners, and hoping for Thy mercy wherein lies the release of the guilty.

O Lord, behold this is my neck overburdened² by sins, therefore, bless Mohammad and his Al (family) and liberate it with Thy forgiveness

And this is my back weighed down with guilt, therefore bless Mohammed and his Al (family) and lighten it with Thy favour.

'O Lord if I were to cry unto Thee, till my eyelashes should fall off, and wail loudly till my voice should cease and stand to serve Thee till my feet should swell, and bend down to adore Thee till the bones of my spine should stick

¹ forgiveness.

² i. e. ³ thinned.

وَسَبِّحْ ثَلَاثَ لَيْلٍ حَتَّى تَنْفَقَ حَادِثًا مَيَّ وَأَكَلْتُ تُرَابَ الْأَرْضِ طُولَ
عُمْرِي وَشَرِبْتُ مَاءَ الرَّمَادِ أَخْرَدَ هَرَمِي وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ
حَتَّى نَيْلَ لِسَانِي ثُمَّ لَمْ أَرْفَعْ طَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتَحْيَاءً وَمِنْكَ
مَا اسْتَوْجَبْتُ بِكَ مَحْضَةً وَاحِدَةً مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ
تَغْفِرُ لِي حِينَ اسْتَوْجِبُ مَغْفِرَتَكَ وَتَعْفُو عَنِّي حِينَ اسْتَهْوِي عَفْوَكَ
فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِحْقَاقٍ وَلَا أَنَا أَهْلٌ بِاسْتِجَابَةٍ لَكَ كَانَ
جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارُ فَإِنْ تُعَذِّبُنِي فَأَنْتَ
غَيْرُ ظَالِمٍ لِي إِلَهِي فَإِذَا قَدْ تَعَمَّدَ نَيْي بِسِرِّكَ فَلَمْ تَفْضَحْنِي
وَتَأْتِيَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي وَحَلَمْتَ عَنِّي بِفَضْلِكَ فَلَمْ
تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَلَمْ تُكَلِّدْ مَعْرُوفَكَ عِنْدِي فَإِنَّ رَحْمَتَكَ
طَوَّلَ تَضَرُّعِي وَشَدَّاهُ مَسْكِنَتِي وَسُوءَ مَوْقِفِي اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَفِيهِ مِنَ الْمَعَاصِي وَاسْتَعِظْنِي بِالطَّاعَةِ
وَارْزُقْنِي حُسْنَ الْإِتَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ وَآيِدْنِي
بِالْعِصْمَةِ وَاسْتَصْلِحْنِي بِالْعَافِيَةِ وَادْفِنْنِي حَلَاوَةَ الْمَغْفِرَةِ
وَاجْعَلْنِي طَلِيقَ عَفْوَكَ وَعَتِيقَ رَحْمَتِكَ وَاكْتُبْ لِي أَمَانًا مِنْ
سَخَطِكَ وَبَشِّرْنِي بِكَ فِي الْعَاجِلِ دُونَ الْأَجَلِ بِشَرِي
أَعْرِفَهَا وَعَرِّفْنِي فِيهِ عِلَامَةَ اتِّبَئِهَا إِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ
فِي وَسْوَكَ وَلَا يَشْكَأُ دُكِّي فِي قُدْرَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

out, and put my head on the ground to adore Thee till my eyeballs should come out of their sockets, and eat the dust of the earth throughout my life, drink water of ashes^a to the end of my days, and remember Thee in the meantime till my tongue should become dumb, and then never raise my glance to the horizon of the sky feeling shame before Thee; I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me, when I should deserve Thy forgiveness and pardon me when I should merit Thy pardon. For, verily it is not due to me on account of merit, nor do I deserve it on account of worth, while my recompense from Thee, for the first thing wherein I disobeyed Thee, was Hell fire. So if Thou chastise me Thou wouldst not be unjust to me

My Lord, since Thou hast covered my sins, and didst not disgrace me, and hast been graciously patient with me, and didst not hasten to punish me, and hast kindly borne with me and didst not alter Thy blessings (that Thou didst) bestow upon me, nor render Thy favours to me disagreeable, therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.

O Lord bless Mohammad and his Al (family) and guard me from sins, and employ me in virtue, and grant me a handsome conversion, and purify me with repentance, and help me with chastity, and reform me peacefully,⁴ and make me taste the sweetness of salvation, and let me be the freedman of Thy pardon and the emancipated man of Thy mercy, and grant to me impunity from Thy wrath, and thereby, let me have good news⁵ in this world besides the next,—good news which I may recognise, and let me have in it a sign which I may perceive.

Verily, this is not difficult to Thee in Thy might, and is not hard upon Thee in Thy power!

Verily, Thou hast power over everything.

a. i e water mixed with ashes.

4. i e reform without any affliction and punishment

5. i e. news of future reward

وَكَلِّمْ عَمَّا فِي السَّلَاطِ الْإِسْلَامِ الشَّيْطَانِ بِمَنْعَاتِهِ

وَعَنْكَ وَأَوْسَعُ كَلِمَةٍ

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ نَزَاغَاتِ الشَّيْطَانِ الرَّجِيمِ وَكَيِّدِهِ وَ
مَكَايِدِهِ وَمِنْ الثِّقَةِ بِأَمَانِيهِ وَمَوَاجِدِهِ وَغُرُورِهِ وَمَصَائِدِهِ
وَأَنْ يُطِيعَ نَفْسَهُ فِي إِضْلَالِنَا عَنْ طَاعَتِكَ وَأَمْنِنَا بِمَعْصِيَتِكَ
أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَنَ لَنَا أَوْ أَنْ يَتَقَلَّ عَلَيْنَا مَا كَرِهَ إِلَيْنَا
اللَّهُمَّ احْصَا عُمَّالَ عِبَادَتِكَ وَاكْنُتْهُ بِدُؤِينَا فِي مَحَبَّتِكَ وَاجْعَلْ
بَيْنَنَا وَبَيْنَهُ سِتْرًا لَا يَهْتِكُهُ وَرُدِّ مَا مَضَمْنَا لَا يَفْتَقُهُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِكَ وَاعِصْمْنَا
مِنْهُ بِحُسْنِ رِعَايَتِكَ وَكُنْ خَازِنَهُ وَوَلِيًّا ظَهْرَهُ وَاقْطَعْ
عَنَّا إِشْرَهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنَا مِنَ الْهُدَى
بِمِثْلِ ضَلَالَتِهِمْ وَرَوِّدْنَا مِنَ التَّقْوَى ضِدَّ غَوَايَتِهِمْ وَاسْلُكْ
بَيْنَا مِنَ الثَّقَى خِلَافَ سَبِيلِهِمْ مِنَ الرَّدَى اللَّهُمَّ لَا تَجْعَلَ لَهُ
فِي قُلُوبِنَا مَدْخَلًا وَلَا تُؤْطِنَنَّ لَهُ فِيمَا لَدَيْنَا مَنَزِلًا اللَّهُمَّ وَ
مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ وَإِذَا عَرَفْتِنَاهُ فَقِنَاهُ وَ
أَبْصِرْنَا مَا نَكَايِدُهُ بِهِ وَآلِهْمَا مَا نَعِدُّهُ لَهُ وَآيِقِظْنَا عَنْ
سِنَةِ الْعَفْلَةِ بِالزُّكُونِ إِلَيْهِ وَآخِسِنُ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ

17. When Satan was mentioned and the Imam sought refuge from his malice and cunning.

O Lord, verily we seek Thy protection from the corrupting power of Satan, who was driven away* from Thy presence, and his cunning devices, and from trusting in his falsehoods, his promises, his deceptions and his toils, and the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee, and from taking for good what he represents to us to be good, or regarding that to be hard which he makes disagreeable to us

O Lord let him be repulsed from us through worshipping Thee, and drive him away with our devotion to Thee; and place between us and him a curtain which he may not tear, and a strong partition which he may not break through

O Lord bless Mohammad and his Al (family), and engage Satan at a distance from us, with some of Thy enemies, and guard us from him with Thy exceeding great watchfulness, and support us against his deception, and turn his back upon us, and remove all trace of him from us

O Lord bless Mohammad and his Al (family), and bless us with guidance equal to Satan's misleading, and provide us with piety in opposition to his misguidance, and make us walk in the way of virtue instead of in his destructive path.

O Lord do not allow him entry into our hearts, and even near us do not provide for him an abode

And O Lord let us know the wrong that he adorneth to tempt us; and when Thou hast informed us of it, be graciously pleased to protect us from it, and show us whereby we may devise plans against him, and inform us of that which we should prepare for him; and rouse us from the nap of negligence caused by leaning towards him, and render us suitable assistance against him.

*It was who is pelted with stones

اللَّهُمَّ وَاشْرِبْ قُلُوبَنَا نِكَارَ عَسَلِهِ وَالطُّفْ لَنَا فِي تَقْضِي حِيلِهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحَوِّلْ سُلْطَانَهُ عَنَّا وَاقْطَعْ رَجَاءَهُ مِنَّا
 وَادْرَأْهُ عَنِ الْوَلُوعِ بِنَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ أَبَاءَنَا
 وَأُمَّهَاتِنَا وَأَوْلَادَنَا وَآهَالِينَا وَذَوِيَّ أَرْحَامِنَا وَقَرَابَانَنَا
 وَجِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْهُ فِي حِرْزِ حَارِيزٍ وَ
 حِصْنِ حَافِظٍ وَكَهْفِ مَانِعٍ وَآلِيَهُمْ مِنْهُ جُنَّةً وَاقِيَةً وَأَعْلِيَهُمْ
 عَلَيْهِ أَسْلِحَةً مَاضِيَةً اللَّهُمَّ وَاعْمُرْ بِنَاكَ مَنْ شَهِدَ لَكَ
 بِالرُّبُوبِيَّةِ وَأَخْلَصَ لَكَ بِالْوَحْدَانِيَّةِ وَعَادَاهُ لَكَ بِحَقِيقَةِ
 الْعُبُودِيَّةِ وَاسْتَظْهَرَ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرِّبَابِيَّةِ
 اللَّهُمَّ احْلُلْ مَا عَقَدَ وَافْتَقْ مَا رَتَقَ وَافْسَحْ مَا دَبَّرَ وَتَبَطَّطْهُ
 إِذَا عَزَمَ وَانْقُضْ مَا أَتْرَمَ اللَّهُمَّ وَاهْزِمْ مُجَنَّدَهُ وَابْطُلْ
 كَيْدَهُ وَاهْدِمْ كَهْفَهُ وَارْغِمْ أَنْفَهُ اللَّهُمَّ اجْعَلْنَا فِي نَظْمِ
 أَعْدَائِهِ وَاعِزَّنَا عَنْ عِدَادِ أَوْلِيَائِهِ لَا يُطِيعُ لَهُ إِذَا اسْتَمَوْلَانَا
 وَلَا تَسْتَعِيبُ لَهُ إِذَا دَعَانَا مُرْبِينَا وَآيَتِهِ مِنْ أَطَاعِ
 أَمْرَنَا وَنَعِظَ عَنْ مُتَابَعَتِهِ مِنْ اتَّبَعَ زَجَرَنَا اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَعَلَى
 أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَآعِدْنَا وَآهَالِينَا وَ
 إِخْوَانَنَا وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مَا اسْتَعَدَّ نَافِعُهُ وَآخِرُنَا

O Lord imbue our hearts with the rejection of his deeds, and be gracious to us in breaking his devices.

O Lord bless Mohammad and his Al (family), and turn away Satan's power from us, and cut off his hope from us, and prevent him from coveting to mislead us.

O Lord bless Mohammad and his Al (family), and let our fathers, mothers, offspring, family members, kindred, relations and neighbours, such as are true believers, whether male or female be sheltered from the Devil in a strong fortification, a defensive stronghold and a corner of refuge, and protect them from him with armour of defence, and give them sharp weapon against him

O Lord include in this prayer every one who has borne witness to Thy Godhead, and sincerely believed in Thy Unity, and abhorred Satan for Thy sake, with sincerity of devotion to Thee, and begged of Thee help against him in learning divine sciences

O Lord untie what he hath tied up, and open what he hath closed, and restrain him when he hath resolved to act, and defeat what he hath determined

O Lord rout his army and annul his treachery and demolish his stronghold and disgrace him

O Lord place us in the class of his enemies, and exclude us from the number of his friends, that we may not obey him when he allureth us, and may not answer him when he calleth us, that we may command those who obey our commands, to abhor him, and exhort such as listen to our advice, not to follow him.

O Lord bless Mohammad the last of the prophets, and the chief of the apostles, and the members of his house, who are pure and holy, and protect us and our people and brethren and all the true believers, male and female, from Satan's mischief against which we ask protection; and deliver

مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ وَاسْمَعْنَا مَا دَعَاؤُنَا بِهِ
 أَهْمُنَا مَا أَغْفَلْنَاهُ وَاحْفَظْنَا مَا نَسِينَاهُ وَصَيِّرْ فَايُنَا إِلَى
 فِي دَرَجَاتِ الصَّالِحِينَ وَمَهْلِكِ الْمُؤْمِنِينَ أَمِينٌ
 رَبُّ الْعَالَمِينَ

us from such things as we beg to be delivered of by Thee;
and grant us what we prayed Thee for, and give us what we
have failed to obtain through negligence, and guard for us
what we have forgotten, and introduce us, thereby, into the
class of the pious and rank of the true believers-Amen Lord
of the worlds'

وَكَارِ مِنْ عَجَائِظِهِ السَّلَامُ الْوَاحِدُ بِسْمِ اللَّهِ

وَحِكْمُكَ مُطْلَبُهُ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَبِمَا صَرَفْتَ عَنِّي
 مِنْ بَلَاءَاتِكَ فَلَا تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ مَا عَجَلْتُ لِي
 مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ شَقِيتُ بِمَا أَحْبَبْتُ وَسَعِدَ
 غَيْرِي بِمَا كَرِهْتُ وَإِنْ يَكُنْ مَا ظَلَلْتُ فِيهِ أَوْ بَشْتُ فِيهِ
 مِنْ هَذِهِ الْعَافِيَةِ بَيْنَ يَدَيَّ بَلَاءٌ لَا يَنْقِطِعُ وَرُزْمٌ
 لَا يَرْتَفِعُ فَقَدْ مَرُّ مَا أَخْرْتُ وَأَخْرَعْتَنِي مَا قَدَّ مَتَّ
 فَغَيْرُ كُنْزٍ مَا عَاقَبْتُهُ الْفَنَاءُ وَغَيْرُ قَلِيلٍ مَا عَاقَبْتُ الْبَقَاءُ

**18 His prayer when what he feared was averted,
and when he too quickly obtained what he
wanted**

be to Thee O Lord for the goodness of Thy decree
and for what Thou didst avert from me, of calamity !

Therefore, let not my share of Thy mercy, consist in
what Thou didst hasten to give me of Thy security, lest I
should turn out unlucky in obtaining what I liked, and
another prove lucky for what I disliked.

And if what I enjoyed of this security by day or night
be destined to be followed by an everlasting calamity, and
a perpetual penalty, then, be pleased to advance to me what
Thou hast delayed, and keep back from me what Thou hast
advanced ;

For, whatever endeth in destruction is not great, and
whatever endeth in permanence is not little.

٨٠
وَكُنْ مِنْ عِبَادِهِ السَّالِكِينَ بِرَبِّكَ الْبَاقِينَ

اللَّهُمَّ اسْقِنَا الْغَيْثَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمَغْدِقِ مِنْ
السَّمَاءِ الْمُنْسَاقِ لِنَبَاتِ أَرْضِكَ الْمَوْثِقِ فِي جَمِيعِ الْأَفَاقِ
وَأَمِّنْ عَلَى عِبَادِكَ بِإِنْعَاقِ الشَّرَةِ وَأَحْيِ بِلَادَكَ بِبُلُوغِ
الزَّهَرَةِ وَأَشْهَدْ مَلَائِكَتَكَ الْكَرَامِ السَّفَرَةَ بِسَقَى مِنْكَ نَافِعِ
دَائِمٍ غُزْرُهُ وَاسِعِ دَرَرُهُ وَابِلِ سَرِيعِ عَاجِلٍ يُجِئُ بِهِ مَا قَدْ
مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ وَتُخْرِجُ بِهِ مَا هَوَاتِ وَتُوسِّعُ بِهِ
فِي الْأَقْوَاتِ سَحَابًا مُتَرَاكِمًا هَيْئًا طَبَقًا مُجَلَّدًا غَيْرَ مُلِثٍ وَدَقٍّ
وَلَا خَلَبٍ بَرَقَهُ اللَّهُمَّ اسْقِنَا غِنًا مُغْنِنًا مَرِيئًا مُرِعًا عَرِضًا
وَاسِعًا غَيْرَ تَرَدُّدٍ بِهِ الْتَهْيِضُ وَتَجَبُّرُ بِهِ الْمِهْيُضُ اللَّهُمَّ
اسْقِنَا سَقِيًّا يُسِيلُ مِنْهُ الظَّرَابُ وَتَمْلَأُ مِنْهُ الْجَبَابُ وَتُفَجِّرُ
مِنْهُ الْأَنْهَارَ وَتُنْبِتُ بِهِ الْأَشْجَارَ وَتُرْخِصُ بِهِ الْأَسْعَادَ فِي
جَمِيعِ الْأَمْصَارِ وَتَنْعَشُ بِهِ الْبَهَائِمُ وَالْخَلْقُ وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ
الرِّزْقِ وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ وَتُدْرِيهِ الضَّرْعَ وَتَرْزُقُنَا بِهِ قُوَّةً
إِلَى قُوَّتِنَا اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُومًا وَلَا تَجْعَلْ بَرْدَهُ
عَلَيْنَا حُمُومًا وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُومًا وَلَا تَجْعَلْ مَاءَهُ
عَلَيْنَا أَجَابًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا مِنْ
بَرَكَاتِ السَّمَوَاتِ وَالْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

19. Prayer for rain after a drought.

O Lord satisfy us with rain, and spread over us Thy mercy in the shape of abundant rain, issuing from the driven cloud, to make the earth put forth pleasing vegetation on all sides ,

And favour Thy servants by ripening the fruit, and revive Thy cities by the coming out of buds

And send Thy honourable angel messengers, from Thee, with rainclouds, ever beneficial, of far reaching abundance, of showers ample, quick, rapid, to revive, thereby, what is dead, and to restore what is lost, and to cause the crops to grow , and amplify, therewith, means of subsistence,—(send) clouds, dense, agreeable and wholesome, layer upon layer, spreading far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers.

O Lord bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass, and to restore to prosperity the naked soil.

O Lord favour us with a rain whereby Thou mayest cause torrents to issue from mountains, the wells to fill up, the rivers to flow, the plants to grow, the prices to go down in all countries, the beasts and other creatures to thrive, and provide for us, thereby, abundance of pure food, and cause the tilled fields to bring forth for us, and let the breasts be full of milk, and add strength to our strength

O Lord let not its shower over us be poisonous, nor let its cold be destructive to us, nor let its descent upon us be like a pelting with stones, nor make its water bitter to us

O Lord bless Mohammad and his Al (family), and confer on us the blessings of the heavens and the earth: Verily, everything is within Thy power.

وَكَانَ عَلَى السَّلَامِ فَكَرُمُ الْإِحْسَانِ وَالْفَعَالِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ وَ
اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ وَأَنْتَهُ يَنْبَغِي إِلَيَّ أَحْسَنَ النِّيَّاتِ
وَيَعْتَلِي إِلَيَّ أَحْسَنَ الْأَعْمَالِ اللَّهُمَّ وَقِّرْ بِطُفُوكَ نِيَّتِي وَ
صَحِّحْ بِمَا عِنْدَكَ يَقِينِي وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا قَدْ مِئِي
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَفِّنِي مَا يَشْغَلُنِي إِلَّا هِتَمَامُ بِهِ
وَاسْتَعْمِلْنِي بِمَا تَسْتَلِينِي غَدًا أَمْنَهُ وَاسْتَغْرِغْ أَيَّامِي فِيَمَا
خَلَقْتَنِي لَهُ وَأَغْنِنِي وَأَوْسِعْ عَلَيَّ فِي مَذُوقِكَ وَ
لَا تَقْتِنِي بِالْبَطْرِ وَاعْزِنِي وَلَا تَبْتَلِينِي بِالْكِبَرِ

**20. He prayeth for excellence in morals
and conduct.**

O Lord ! bless Mohammad and his family, and advance my
faith to the greatest perfection.

And let my belief be the most excellent of beliefs.

And cause my motive to be the best of resolutions and
my conduct the best of ansetio.

O Lord ! prosper my good resolutions,

And establish my belief in Thee¹.

And reform with Thy power what has become corrupted
in me,².

O Lord ! bless Mohammad and his Al (family), and
grant to satisfy³ me in that, the care for which keeps me
engaged.

And cause me to perform those deeds concerning which
Thou wilt question me to-morrow,⁴.

And let my days be spent in that work for which Thou
hast created me,⁵

And make me independent and provide me amply with
Thy sustenance

And do not let me be tempted by arrogance⁶ (caused
by wealth)

And let me be honoured, but do not let me fall a prey
to pride.

1 That is confirm my belief in Thy boundless power to reward the righteous and to
punish the wicked in this world or the next

2 So that it may turn out acceptable to Thee

3 Lit,—Do for me that etc

4. i e the Day of judgment

5. i e Thy service,

6. According to another reading 'by sight', i e do not let me be tempted to see
forbidden things

وَعَبْدُ نَبِيِّكَ وَلَا تُفْسِدْ عِبَادَتِي بِالْعُجْبِ وَاجْعَلْ لِي كَاسًا
 عَلَى يَدَيِ الْخَيْرِ وَلَا تَحْقُقْهُ يَا مَنْ وَهَبَ لِي مَعَالِيَ الْأَخْلَاقِ
 وَأَغْنَيْتَنِي مِنَ الْفَخْرِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَرْفَعْنِي
 فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتَنِي عِنْدَ نَفْسِي مِثْلَهَا وَلَا تُهْدِثْ
 لِي عِزًّا ظَاهِرًا إِلَّا أَحَدَثْتَ لِي ذُلًّا بَاطِنًا عِنْدَ نَفْسِي
 بِقُدْرَتِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَعْنِي
 بِهَدْيِ صَالِحٍ لَا أَسْتَبْدِلُ بِهِ وَطَرِيقَةً حَقًّا لَا أَرْيَغُ عَنْهَا
 وَنِيَّةَ رُشْدٍ لَا أَشُكُّ فِيهَا وَغَيْرِي مَا كَانَ غَيْرِي يَدُلُّهُ
 فِي طَاعَتِكَ فَإِذَا كَانَ غَيْرِي مَرْتَعًا لِلشَّيْطَانِ فَاقْضِنِي
 إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَفْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
 اللَّهُمَّ لَا تَدْعُ خَصْلَةً تُعَابُ مِنِّي إِلَّا أَصْلَحْتَهَا وَلَا عَائِبَةً
 أُوتِبُ بِهَا إِلَّا أَحْسَنْتَهَا وَلَا أَكْرُومَةً فِي نَاقِصَةٍ إِلَّا أَمْتَمْتُهَا اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآبِدْ لِنَبِيِّكَ مِنْ بَعْضَةِ أَهْلِ السَّنَانِ
 الْمُحِبَّةِ وَمِنْ حَسَنِ أَهْلِ الْبَغْيِ الْمَوَدَّةِ وَمِنْ ظِلَّةِ أَهْلِ
 الصَّلَاحِ الْيَقِينَةِ وَمِنْ عِدَاوَةِ الْأَذْنَانِ الْوَلَايَةِ وَمِنْ
 عُقُوقِ ذَوِي الْأَرْحَامِ الْمُبَرَّةِ وَمِنْ خَذَلَانِ الْأَقْرَبِينَ
 النَّصْرَةِ وَمِنْ حُبِّ الْمَذَارِبِينَ تَصْحِيحِ الْمَقَةِ وَمِنْ سَرَدِ
 الْمَلَابِسِينَ كَرَمِ الْخِصْرِ وَمِنْ قَرَارَةِ خَوْنِ الظَّالِمِينَ حَلَاوَةِ الْأَمْتَةِ

And cause me to adore Thee, and do not let my adoration be spoiled with conceit

And issue from my hands good to mankind and do not let it be undone with reproaches ⁽¹⁾

And give me excellent morals and save me from boasting.

O Lord ! bless Mohammad and his Al (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight

And create for me no outward respect, unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord ! bless Mohammad and his Al (family) and favour me with a righteous direction which I may not change (for another) and a right path from which I may not go astray, and a well guided motive which I may not doubt.

And let me live as long as my life is useful in serving Thee.

So when my life becomes a pasture for Satan be pleased to call me back to Thee, before Thy wrath advance towards me or Thy anger is fixed upon me

O Lord ! leave in me no culpable habit unreformed and no blame-worthy blemish unamended, and no imperfect excellence without bringing it to perfection.

O Lord ! bless Mohammad and his Al (family) and substitute for me love in place of the enmity of the hostile, and friendship for the envy of the rebellious, and confidence for distrust of the virtuous, and kindness for the hatred of those that are near, and benevolence to kindred for their disobedience ; and assistance for desertion of the near (relations), and sincerity of regard for the love of the ceremoniously polite, and, good behaviour for the repulsion of associates, and sweetness of peace for the bitterness of fear of tyrants.

(1). Lat expression of obligations with which I may happen to reproach the recipient.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي يَدًا أَعْلَى مِنْ ظَلَمَتِي
 وَلِسَانًا أَعْلَى مِنْ خَاصَمَتِي وَظَفَرًا مِمَّنْ عَانَدَنِي وَهَبْ لِي مَكْرًا
 عَلَى مَنْ كَايَدَنِي وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي وَتَكْلِيدًا يَسًا
 لِمَنْ قَصَبَنِي وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي وَوَفْقِي لِبَطَاعَةِ مَنْ
 سَدَّ دَنِي وَمُتَابَعَةٍ مِمَّنْ أَرْشَدَنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَسَدِّ دَنِي لِأَنْ أَعَارِضَ مَنْ غَشَّيْتُ بِالنُّصِيمِ وَأَجْزِي
 مَنْ هَجَرَنِي بِالْبِرِّ وَأُتِيبَ مَنْ حَرَمَنِي بِالْبَدَلِ وَأُكَافَى
 مَنْ قَطَعَنِي بِالصِّلَةِ وَأُخَالِفَ مَنْ اغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ
 وَأَنْ أَشْكُرَ الْحَسَنَةَ وَأُغْضِيَ عَنِ السَّيِّئَةِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَحَلِّبْنِي بِحِلْيَةِ الصَّالِحِينَ وَأَلْبَسْنِي زِينَةَ الْمُتَّقِينَ
 فِي بَسِطِ الْعَدْلِ وَكَظِيمِ الْغَيْظِ وَإِطْفَاءِ النَّارِ وَضِيْمِ أَهْلِ
 الْفُرْقَةِ وَإِصْلَاحِ ذَاتِ الْبَيْنِ وَإِفْثَاءِ الْعَارِفَةِ وَسَتْرِ
 الْعَايِبَةِ وَلَيْنِ الْعَرِيكَةِ وَخَفْضِ الْجَنَاحِ وَحُسْنِ السَّيْرِ وَ
 سُكُونِ الرِّيحِ وَطَيِّبِ الْمَخَالَقَةِ وَالسَّبْقِ إِلَى الْفَضِيلَةِ وَإِثَارِ
 التَّفَضُّلِ وَتَرْكِ التَّعْيِيرِ وَالْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ وَالْقَوْلِ
 بِالْحَقِّ وَإِنْ عَزَّ وَاسْتِقْلَالِ الْخَيْرِ وَإِنْ كَثُرَ مِنْ
 قَوْلِي وَفَعِلِي وَاسْتِكْثَارِ الشَّرِّ وَإِنْ قَلَّ مِنْ قَوْلِي وَفَعِلِي

O Lord ! bless Mohammad and his Al (family), and, let me have power over him who has oppressed me, and an argument against him who quarrelled with me and victory over him who bore me ill-will.

And grant me an artifice against him who deceived me, and power over him, who overpowered me, and make false the charge of him who impeached me, and relieve me from him who threatened me.

And give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord ! bless Mohammad and his Al (family) and give me grace that I may behave with sincere good-will to him who was insincere to me, and reward with goodness him who forsook me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him, and to return thanks for good and overlook evil ;

O Lord ! bless Mohammad and his Al (family) and adorn me with the qualities of the righteous, and clothe me with the dress of the pious, in spreading justice and restraining anger and quenching the fire of ill-will and reuniting the scattered and making up the differences between men, and publishing goodness and hiding blemishes and lenience of temper† and bending the knee of humility* and beauty of conduct, calmness of disposition and agreeableness of (social) intercourse, and advancing towards excellence ; and adopting generosity and forbearing rebuke and showing kindness to the unworthy, and speaking the truth though difficult, and underiating personal good, however great, of words or deeds, and overestimating personal evil, however small, of speech or act.

† Nature.

* i. e. behaving towards others with humility and treating them with respect.

وَأَكْمِلْ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ وَلِزُومِ الْجَمَاعَةِ وَرَفِضِ أَهْلِ
الْبِدْعِ وَمُسْتَعِيلِ الرَّأْيِ الْخَائِزِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ إِذَا أَكْبَرْتُ وَأَقْوَمِي قُوَّتِكَ نِيتٍ
إِذَا انْقَضَتْ وَلَا تَبْتَلِيَنِي بِالْكَيْلِ عَنْ عِبَادَتِكَ لَا الْعَمَلِ عَنْ سَيِّئِكَ
وَلَا بِالْعَرُضِ الْخِلَافِ فِي تَحْبِيبِكَ وَلَا الْجَمَاعَةِ مِنْ تَفَرُّقِ عَنْكَ وَ
لَا مَفَارِقَةٍ مِنْ اجْتِمَاعِ إِلَيْكَ اللَّهُمَّ اجْعَلِي أَصُولُكَ بِكَ عِنْدَ
الضُّرُورَةِ وَأَسْأَلُكَ عِنْدَ الْحَاجَةِ وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمُسْكِنَةِ
وَلَا تَقْنِيَنِي بِالْإِسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرَرْتُ وَلَا بِالْخَضُوعِ
لِسُؤَالِ غَيْرِكَ إِذَا انْقَرَّتْ وَلَا بِالْتَّضَرُّعِ إِلَى مَنْ دُونِكَ
إِذَا رَهَبْتُ فَاسْتَمِثِّي بِذَلِكَ خِذْ لَانَكَ وَمَنْعَكَ وَإِعْرَاضَكَ
يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْ مَا يُلْقَى الشَّيْطَانُ فِي رُوحِي
مِنَ التَّمَيُّنِ وَالنَّظْفَرِ وَالْحَسَدِ ذِكْرًا لِعَظَمَتِكَ وَتَفَكُّرًا فِي
قُدْرَتِكَ وَتَدْمِيمًا عَلَى عَدُوِّكَ وَمَا أَجْرِي عَلَى لِسَانِي
مِنْ لَفْظَةٍ تَحْسِبُ أَوْ هَجْرًا أَوْ شَتْمَ عَرَضٍ أَوْ شَهَادَةً بَاطِلٍ أَوْ
اغْتِيَابَ مُؤْمِنٍ غَائِبٍ أَوْ سَبَّ حَاضِرٍ وَمَا أَشْبَهَ ذَلِكَ
نُطْقًا بِالْحَمْدِ لَكَ وَإِعْرَاقًا فِي الثَّنَاءِ عَلَيْكَ وَذَمًّا لِبَاقِي تَجْمِيدِكَ
وَشُكْرًا لِنِعْمَتِكَ وَاعْتِرَافًا بِأَحْسَانِكَ وَإِحْصَاءَ لِمَنِيكَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَلَا أَطْلَمَنَّ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي وَلَا أَظْلَمَنَّ وَأَنْتَ

continual worship of Thee and attachment to the community of the faithful and let me withdraw from those who start innovations, and act upon self-invented judgments.

O Lord ! bless Mohammad and his Al (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be fatigued.

And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me be blind to Thy path nor allow me to indulge in what is contrary to Thy love.

Nor join him who has separated himself from Thee, nor let me keep aloof from him who has joined unto Thee.

O Lord ! let me get strength from Thee in necessity, and apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee, when in need, nor to supplicate another besides Thee, when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O most Merciful !

O Lord ! let what Satan introduces into my heart, of desires, suspicion and envy, be a cause for remembrance of Thy greatness, contemplation of Thy power, and become plans against Thy enemy, and let what he make my tongue utter of indecent words nonsense raving abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, an absorption in Thy glory, a thanks-giving for Thy favour, an acknowledgment of Thy goodness and an enumeration of Thy blessings.

O Lord ! bless Mohammad and his Al (family), and do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me, oppress others whilst Thou

الْقَادِرُ عَلَى الْقَبْضِ مِنِّي وَلَا أَضِلُّكَ وَقَدْ آمَلْتُكَ هَذَا بَيْنِي وَلَا
 أَفْقِرَكَ وَمِنْ عِنْدِكَ وَسِعَى وَلَا أَطْغَيْنَ وَمِنْ عِنْدِكَ وَجُدِي
 اللَّهُمَّ إِلَى مَغْفِرَتِكَ وَقَدْتُ وَإِلَى عَفْوِكَ قَصَدْتُ وَإِلَى
 تَجَاوُزِكَ اشْتَقْتُ وَبِقُضَاكَ وَثِقْتُ وَلَيْسَ عِنْدِي مَا يُوجِبُ
 لِي مَغْفِرَتَكَ وَلَا فِيَّ بَيْنِي مَا اسْتَحَقُّ بِهِ عَفْوَكَ وَمَا لِي بَعْدَ أَنْ
 حَكَمْتُ عَلَى نَفْسِي بِمَا ذَكَرْتُ إِلَّا فَضْلُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
 تَقَضَّ عَلَى اللَّهِ هُمْ وَأَنْطَقْنِي بِالْهُدَى وَالْهَمْنِي التَّقْوَى وَ
 يَفْنِي لِي هِيَ أَزْكَى وَاسْتَعْلِنِي بِمَا هُوَ أَرْضَى اللَّهُمَّ اسْأَلُكَ
 فِي الطَّرِيقَةِ الْمُنْتَظَرَةِ وَاجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَأَحْيِي
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَعْنِنِي بِالْإِقْصَادِ وَاجْعَلْنِي مِنْ
 أَهْلِ السَّدَادِ وَمِنْ أَدَلَّةِ الْإِشَادِ وَمِنْ صَالِحِي الْعِبَادِ وَ
 ارْزُقْنِي قُورَ الْمَعَادِ وَسَلَامَةَ الْمِرْصَادِ اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ
 نَفْسِي مَا يَخْلِصُهَا وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصَلِّمُهَا فَإِنَّ نَفْسِي
 هَالِكَةٌ أَوْ تَعْمَى اللَّهُمَّ أَنْتَ عَدَائِي إِنْ حَزَنْتَ وَأَنْتَ
 مُنْتَجَبِي إِنْ حُورِمْتُ وَبِكَ اسْتِغَاثَتِي إِنْ كُرِهْتُ وَعِنْدَكَ مَتَا
 فَاتَ خَلْقُكَ وَلِيَا فَسَدَ صِلَاحُ وَفِيمَا أَكْثَرْتَ تَغْيِيرًا مَنُوعًا عَلَى
 قَبْلِ الْبَلَاءِ بِالْعَافِيَةِ وَقَبْلِ الطَّلَبِ بِالْجِدَّةِ وَقَبْلِ الضَّلَالِ بِالرَّشَادِ

hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious⁽¹⁾ whilst my independence is from Thee.

O Lord ! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust, and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon, I have nothing save Thy grace when I pass judgment upon myself, therefore, bless Mohammad and his Al (family) and be kind upon me.

O Lord ! make me speak with righteousness, and suspire me with piety, and give me grace for what is most pure, and employ me in what is most praiseworthy.

O Lord ! make me walk the most exemplary path, and let me live and die believing in Thee

O Lord ! bless Mohammad and his Al (family) and bless me with frugality, and let me be of the people of righteousness, and of the guides to virtue, and of the pious servants, and grant me salvation at the last day and safety on the expected doom-day.

O Lord ! exact for Thyself from my soul whatever may purify it, and preserve those *motives* for my soul that may perfect it, for verily my soul is liable to come to ruin, unless Thou preserve it.

O Lord ! Thou art my shelter if I grow sad, and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted, and with Thee is recompense for what is lost, and reformation for what is corrupted, and alteration for what Thou disapprovest

Therefore, favour me with security before calamity, and bounty before begging (for it) and right direction before

(1) Indigent according to another reading.

وَأَكْفِنِي مَوْنَةَ مَعْرَةِ الْعِبَادِ وَهَبْ لِي آمِنَ الْمَعَادِ وَأَمْنَعِنِي
حُسْنَ الْأَرْشَادِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي
بُلْطُفَكَ وَاعْزُدْنِي بِبِعْثِكَ وَأَصْلِحْ لِي بِكَرَمِكَ وَدَاوِ لِي
بِصُنُوعِكَ وَأَطْلِنِي فِي ذَرَاكَ وَجَلِّ لِي رِضَاكَ وَوَقِّفْنِي
إِذَا اشْتَكَتُ عَلَى الْأُمُورِ لِأَهْدَاهَا وَإِذَا اشْتَهِتُ الْأَعْمَالَ
لِأَزْكَاهَا وَإِذَا تَنَاقَضَتِ الْمَلِكُ لِأَرْضَاهَا اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَجَّعْنِي بِالْكَفَايَةِ وَسَمِّنْنِي حُسْنَ الْوَلَايَةِ
وَهَبْ لِي صَدَقَ الْهِدَايَةِ وَلَا تَقْتِنْنِي بِالسَّعَةِ وَأَمْنَعِنِي
حُسْنَ الدَّعَةِ وَلَا تَجْعَلْ عَيْشِي كَلْدًا كَدًّا وَلَا تَرُدَّ دُعَائِي
عَلَى رَدِّ إِقَائِي لَا أَجْعَلُ لَكَ ضِدًّا أَوْ لَا أَدْعُو مَعَكَ يَدًّا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَمْنَعِنِي مِنَ السَّرِّ وَحَصِّنْ
رِزْقِي مِنَ التَّلَفِ وَوَفِّرْ مَلَكَتِي بِالْبَرَكَاتِ فِيهِ وَأَصِيبْ
بِي سَبِيلَ الْهِدَايَةِ أَيْبِ فِيمَا أَنْفِقُ مِنْهُ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَكْفِنِي مَوْنَةَ الْكَتَابِ وَارْزُقْنِي مِنْ
غَيْرِ الْكَتَابِ فَلَا أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ
وَلَا أَحْتِمِرُ بِأَصْرَتَيْكَ الْمَكْسَبِ اللَّهُمَّ فَاطِلِبِنِي
بِقُدْرَتِكَ فَارْزُقْ وَأَجْزِنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَزَيِّنْ وَجْهِي بِالنِّسَارِ وَلَا تَبْتَدِلْ جَاهِي

error and spare me from bearing the unpleasant doings of Thy creatures, and grant me peace on the day of resurrection and favour me with handsome guidance.

O Lord ! bless Mohammad and his Al (family) and ward off (evil) from me with Thy grace, and nourish me with Thy blessing—and reform me with Thy graciousness and cure me with Thy goodness and hide me in the shelter of Thy mercy and clothe me with Thy approbation, and help me, when matters grow difficult about me, (to choose) the most righteous of them, and when actions become dubious, (to select) the purest of them, and when the creeds conflict, (to adopt) the most praiseworthy of them.

O Lord ! bless Mohammad and his Al (family) and crown me with sufficiency and adorn me with the grace of Thy love,¹ and grant me true guidance and do not try me with prosperity and confer on me the beauty of comfort and do not make my life a succession of trials, and do not reject my prayer with repulsion ; for, I do not recognize any as Thy rival, and I do not call upon any as Thy equal.

O Lord ! bless Mohammad and his Al (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possessions by giving blessing therein and let me walk along the path of benevolence;² in whatever I spend my (wealth).

O Lord ! bless Mohammad and his Al (family) and spare me the pain of earning, and give me livelihood without measure so that search (utter it) may not take me away from Thy worship, and I may not have to bear the evil consequences of earning (wealth) by unfair means.

O Lord ! therefore grant me by Thy power what I desire and protect me with Thy glory from what I fear.

O Lord ! bless Mohammad and his Al (family) and guard my honour with prosperity and do not disgrace my dignity

1. Authority

2. Guidance.

يَا لِقَتَارٍ فَاسْتَرْزِقْ أَهْلَ رِزْقِكَ وَاسْتَعِطْ شِرَارَ
 خَلْقِكَ فَافْتِنْ بِحَمْدِي مَنْ أَعْطَانِي وَأُبْتَلِ بِذِمَّتِي مَنْ مَنَعَنِي
 وَأَنْتَ مِنْ دُونِهِمْ وَيَا إِعْطَاءَ وَالْمَنِّعِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي صَقَّةً فِي عِبَادَةٍ وَقَرَاغًا فِي زَهَادَةٍ
 وَعِلْمًا فِي اسْتِعْمَالٍ وَوَرَعًا فِي إِجْمَالٍ اللَّهُمَّ اخْتِمْ بِعَفْوِكَ
 أَجَلِي وَحَقِّقْ فِي رَحَائِرِ رَحْمَتِكَ لِي وَسَهِّلْ لِي بُلُوغَ رِضَاكَ
 سُبُلِي وَحَسِّنْ لِي جَمِيعَ أَحْوَالِي عَلَيَّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَتَبَهَّجْنِي لِذِكْرِكَ فِي أَوْقَاتِ الْغَفْلَةِ وَاسْتَعْمَلْنِي بِطَاعَتِكَ
 فِي أَيَّامِ الْمُهْلَةِ وَانْتَهَجْنِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً أَكْمِلْ
 لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ قَبْلَهُ وَأَنْتَ مُصَلِّ
 عَلَى أَحَدٍ بَعْدَهُ وَابْتَغِنِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
 وَفِي رَحْمَتِكَ عَذَابَ النَّارِ

with poverty, lest I beg of those who receive their living from Thee, and ask favour of the wicked and be tempted, thereby, to praise him who giveth me, and fall into disparaging him who denieth me; while, Thou art above all of them the master of Bounty and Refusal.

O Lord! bless Mohammad and his Al (family) and give me accuracy in worship, and happiness in piety, and knowledge in practice, and chastity in beneficence.

O Lord! let my term of existence end with Thy pardon, and verify my conduct^a in expecting Thy mercy, and make it easy for me to win Thy approbation, and let in all circumstances my actions be good.

O Lord! bless Mohammad and his Al (family) and remind me to adore Thee in times of neglect, and employ me in serving Thee in the days of leisure (intermission), and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter.

O Lord! bless Mohammad and his Al (family) more than Thou didst bless any of Thy creatures before him, and more than Thou wilt bless any one after him, and give us that which is good in this world and the next, and graciously, protect me from torment of the Fire.

(a) Hope, according to another reading.

وَكَانَ كَمَا عَلَيْهِ السَّلَامُ خِزَامَةً وَاهِيَةً الْخَطِيَا

اللَّهُمَّ يَا كَافِيَ الْقُرْدِ الطَّعِيفِ وَوَاثِيَ الْأَمْرِ الْخَوْفِ
 أَفْرَدْتَنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ وَطَعَفْتَ عَنْ عَضِيكَ
 فَلَا مُؤَيَّدَ لِي وَأَشْرَفْتَ عَلَى خَوْفِ لِقَائِكَ فَلَا مُسَكِّنَ
 لِرَوْعَتِي وَمَنْ يُؤْمِنُ بِكَ وَأَنْتَ أَخَفَّتَنِي وَمَنْ يُسَاعِدُنِي
 وَأَنْتَ أَفْرَدْتَنِي وَمَنْ يُقَوِّتُنِي وَأَنْتَ أَهْضَعْتَنِي كَيْفَ يَا إِلَهِي الْأَرْبُ عَلَى
 مَرْبُوبٍ وَلَا يُعْزِزُ مِنَ الْإِغْلَابِ عَلَى مَغْلُوبٍ وَلَا يُعِينُ الْإِطْلَابَ
 عَلَى مَطْلُوبٍ وَيَهْدِيكَ يَا إِلَهِي بِحَيْمٍ ذَلِكَ السَّبَبَ وَإِلَيْكَ الْمَفْرُ
 وَالْمَهْرَبُ قَصَلْ عَلَى مُحَمَّدٍ وَإِلَهٍ وَابْنِ مُحَمَّدٍ وَابْنِ مُحَمَّدٍ
 اللَّهُمَّ أَنْتَ إِنْ صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ أَوْ مَنَعْتَنِي فَضْلَكَ
 الْجَسِيمَ أَوْ حَظَرْتَ عَلَى رِزْقِكَ أَوْ قَطَعْتَ عَنِّي سَبَبَكَ
 لَمْ أَجِدِ السَّبِيلَ إِلَى بَقِيٍّ مِنْ أَمَلِي غَيْرَكَ وَلَمْ أَقْدِرْ عَلَى
 مَا عِنْدَكَ بِمَعُونَةِ سِوَاكَ فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ
 نَاصِيَتِي يَهْدِيكَ لَا أَمْرَ لِي مَعَ أَمْرِكَ مَا ضَيَّ فِي حُكْمِكَ

21. His prayer when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual, Thou who dost give protection against terrible things, errors have made me solitary, and there is no companion with me; and I am weakened by Thy wrath, so there is none to support me; and I have become sensible of the dread of meeting Thee, so there is none to pacify my apprehension, and none who can remove my fear when Thou hast threatened me; and who can support me when Thou hast made me solitary, and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator; and no one can give refuge to the weak, but the strong; and no one helps to win the object sought for, except the seeker and in Thy hand my Lord, are all these means of assistance, and with Thee, is shelter and refuge. Therefore, bless Mohammad and his Al (family), and protect me in my escape and fulfil my desire

O Lord if Thou turnest away from me Thy gracious countenance, ‡ and withholdest from me Thy magnificent bounty, or keepest back from me Thy sustenance, or cuttest off from me Thy connection, I shall find no way to realize any object of my hope without Thee, and shall have no power over what is with Thee, with the help of any other than Thee; for, verily, I am Thy servant and in Thy power, and my forelock is in Thy hand, I have no command side by side with Thine; effective in me is Thy command *

‡ "The turning away of countenance" denotes displeasure. Therefore, the only means, 'If Thou be angry with me,' without any physical significance being intended.

* The text reads —

"Masin aya amroka."

of Qaani —

چودر وگ خون چردرتی خان روان حکم تر در اشیا

Thy command is inforce in all things, just as the blood runs within the veins or the soul inside the body, T.

عَدْلٌ فِي قَضَائِكَ وَلَا قُوَّةَ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ
 وَلَا اسْتِطَاعَةَ مُجَاوَزَةٍ قُدْرَتِكَ وَلَا اسْتَقْبَالَ هَوَاكَ وَلَا ابْتِلَافَ
 رِضَاكَ وَلَا آثَالَ مَا بَعْدَكَ إِلَّا بِطَاعَتِكَ وَبِفَضْلِ رَحْمَتِكَ
 إِلَهِي أَصْبَحْتُ وَأَمْسَيْتُ عَبْدًا إِذَا خَرَّ الْكَ لَا أَمْلِكُ لِنَفْسِي
 نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ أَشْهَدُ بِكَ عَلَى نَفْسِي وَأَعْرِفُ بِضَعْفِ
 قُوَّتِي وَقِلَّةِ حِيلَتِي فَأَنْجِزْ لِي مَا وَعَدْتَ تَنِي وَتَمِّمْ لِي مَا أَتَيْتَنِي
 فَإِنِّي عَبْدُكَ الْمُسْتَكَيْنُ الضَّعِيفُ الضَّرِيرُ الدَّائِلُ الْحَوَافِرُ
 الْمَحِينُ الْفَقِيرُ الْخَائِفُ الْمُسْتَغِيرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَلَا تَجْعَلْنِي نَاسِيًا لِدِكْرِكَ فِيمَا أَوْلَيْتَنِي وَلَا خَافِلًا لِإِحْسَانِكَ
 فِيمَا أَبْلَيْتَنِي وَلَا آيِسًا مِنْ إِجَابَتِكَ لِي وَإِنْ أَبْطَأَتْ عَمِّي فِي
 سَرَاءٍ كُنْتُ أَوْضَرَاءَ أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ عَافِيَةٍ أَوْ بَلَاءٍ أَوْ
 بُؤْسٍ أَوْ نَعْمَاءٍ أَوْ جَدَةٍ أَوْ لَوَاءٍ أَوْ فَقْرٍ أَوْ غِنَى اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ ثَنَاءِي عَلَيْكَ وَمَدْحِي إِيَّاكَ وَ
 تَحْمِيدِي لَكَ فِي كُلِّ حَالٍ حَتَّى لَا أَفْرَحَ بِمَا أَتَيْتَنِي مِنَ الدُّنْيَا
 وَلَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا وَأَشْغُرْ قَلْبِي بِتَقْوَاكَ وَ
 اسْتَعِزَّ بِدَنِي فِيمَا قَبْلَهُ مِنِّي وَأَشْغَلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ
 مَا يَرُدُّ عَلَيَّ حَتَّى لَا أَحِبَّ شَيْئًا مِنْ سَخَطِكَ وَلَا اسْتَخْطَيْتُ مِنْ رِضَاكَ

Thy decree concerning me is just. I have no strength to go out of Thy kingdom, nor can I pass beyond Thy power, nor can I attract Thy love, win Thy approbation, nor obtain what is with Thee, except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul, but through Thee; I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfil what Thou hast promised me; and accomplish for me what Thou hast given me

For, verily, I am Thy servant meek, humble, weak, miserable, contemptible, despicable, insignificant, needy, timid and seeking shelter.

O Lord bless Mohammad and his Al (family), and do not let me forget to remember Thee, because of what Thou hast given me, nor let me neglect Thy goodness in conferring blessings upon me, and let me not be hopeless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity, or poverty, or hardship or comfort, or safety, or calamity, or privation, or opulence, or wealth, or indigence, or misery or happiness.

O Lord bless Mohammad and his Al (family), and let me bless, praise and thank Thee, in all my circumstances, so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it, and inspire my heart with Thy fear, and employ my body in what Thou wouldst accept from me, and engage my soul in Thy service, disregarding every thing that happens to me, so that I may not like anything that Thou dislikest, nor dislike anything that Thou likest.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَفَرِّغْ قَلْبِي بِمَحَبَّتِكَ وَامْغُضْهُ
 بِيَدِ كَرَمِكَ وَأَنْعَشْهُ بِخَوْفِكَ وَيَا نَوَّاجِلَ مِنْكَ وَقَوْمٍ بِالرَّغْبَةِ
 إِلَيْكَ وَأَمَلُهُ إِلَى طَاعَتِكَ وَاجْرِبْهُ فِي أَحَبِّ السَّبِيلِ إِلَيْكَ
 وَدَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيَّامَ حَيَاتِي كُلِّهَا وَاجْعَلْ
 تَقْوَاكَ مِنَ الدُّنْيَا زَادِي وَدَا إِلَى رَحْمَتِكَ رِخْلِي وَفِي مَرْضَاتِكَ
 مَدْخِلِي وَاجْعَلْ فِي جَنَّتِكَ مَثْوَايَ وَهَبْ لِي قُوَّةَ احْتِمَالِ
 بِهَا جَمِيعَ مَرْضَاتِكَ وَاجْعَلْ فِرَارِي إِلَيْكَ وَرَغْبَتِي فِيمَا
 عِنْدَكَ وَالْأَيْسَ قَلْبِي الْوَحْشَةَ مِنْ شَرَارِ خَلْقِكَ وَهَبْ لِي
 الْإِنْسَانَ وَبِأَوْلِيَاءِكَ وَأَهْلِي طَاعَتِكَ وَلَا تَجْعَلْ
 إِفْقَادِي وَلَا كَفَارِي عَلَى مَنَّةٍ وَلَا لَهْ عِنْدِي يَدًا أَوْ لَارِي
 إِلَيْهِمْ حَاجَةً بَلْ اجْعَلْ سُكُونَ قَلْبِي وَأُسْ نَفْسِي وَاسْتِغْنَائِي
 وَكَفَايَتِي بِكَ وَبِخِيَارِ خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَاجْعَلْنِي لَهُمْ قَرِينًا وَاجْعَلْنِي لَهُمْ فَصِيرًا وَأَمِّنْ عَلَى
 بِشَوْقِي إِلَيْكَ وَيَا أَعْمَلَ لَكَ بِمَا يُحِبُّ وَتَرْضَى إِنَّكَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ يَسِيرٌ

O Lord bless Mohammad and his Al (family) and empty my heart (of everything) for Thy love, and engage it in remembering Thee, and exalt it with fear of Thee and dread of Thee, and strengthen it with longing towards Thee, and incline it towards Thy obedience, and move it in the path most loved by Thee; and let it, throughout the days of my life, soften with a longing for what is with Thee; and let fear of Thee, be my provision, on my journey from this world, and let my departure be towards Thy mercy and my entry into Thy approbation.

And let my abode be in Thy Paradise, and grant me strength whereby I may bear all things approved by Thee.

And let my flight be towards Thee; and my longing for what is with Thee, and clothe my heart with abhorrence of Thy wicked creatures, and grant me love for Thee and for Thy friends and Thy servants

And do not put me under obligation to any wicked person or infidel, nor let him be favoured by me, nor let me have need of him

Nay let the calmness of my mind, and the comfort of my soul, and my independence, and my self-sufficiency be from Thee and from Thy righteous creatures

O Lord bless Mohammad and his Al (family) and let me be their companion, and make me their supporter; and favour me with a desire for Thyself, and give me grace to do for Thy sake what Thou lovest and approvest

Verily, everything is under Thy power, and this is easy for Thee !

وَكُنْتُ مِنَ الْمُسْلِمِينَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْأُولَى

اللَّهُمَّ إِنَّكَ كَلَفْتَنِي مِنْ نَفْسِي مَا أَنْتَ أَمْلَكُ بِهِ مِثْلِي وَ
 قَدْ رَأَيْتُكَ عَلَيْهِ وَعَلَى أَغْلَبُ مِنْ قُدْرَتِي فَأَعْطِنِي مِنْ نَفْسِي
 مَا يَرْضِيكَ عَمِّي وَخُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَافِيَةٍ
 اللَّهُمَّ لَا طَاقَةَ لِي بِالْجُهْدِ وَلَا صَبْرًا لِي عَلَى الْبَلَاءِ وَلَا قُوَّةَ
 لِي عَلَى الْفَقْرِ فَلَا تُخْطِرْ عَلَيَّ رِزْقِي وَلَا تَكْنِي إِلَى خَلْقِكَ بَلْ
 تَقَرِّدْ بِحَاجَتِي وَتَوَلَّ كِفَايَتِي وَانْظُرْ إِلَيَّ فِي جَمِيعِ أُمُورِي
 فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أَقِمْ مَا فِيهِ
 مَصْلَحَتُهَا وَإِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي وَإِنْ أَلْجَأْتَنِي
 إِلَى قُرَابَتِي حَرَمُونِي وَإِنْ أَعْطُوا أَقْلِيلاً نَكِدُوا وَمَثَلُوا
 عَلَيَّ طَوِيلًا وَتَدْمُوهُوا كَثِيرًا فَيَقْضِيكَ اللَّهُمَّ فَأَغْنِنِي وَ
 بِعَظَمَتِكَ فَأَنْعَشِنِي وَبِسَعَتِكَ فَأَبْسُطْ يَدَيَّ وَبِمَا عِنْدَكَ
 فَالْغِنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِّصْنِي مِنَ الْحَسَدِ
 وَاحْصُرْنِي عَنِ الدُّنُوبِ وَوَرِّعْنِي عَنِ الْحَارِمِ وَلَا تُجَوِّثْنِي
 عَلَى السَّعَاصِي وَاجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَبْدُ
 عَلَيْكَ مِنْكَ وَبَارِكْ لِي فِيهِمَا رَزَقْتَنِي وَفِيمَا خَوَّلْتَنِي وَفِيمَا أَنْعَمْتَ عَلَيَّ

22. His prayer in hardships and difficulties.

O Lord, Thou hast required of my soul the performance of that over which Thou hast more power than I; and Thy authority over it and me is stronger than mine

Therefore, let me have that from my soul which would please Thee with me, and take from my soul what would satisfy Thee, in peace and safety

O Lord I have no strength for toil, nor patience in time of trial, nor power to bear poverty Therefore, do not deprive me of my sustenance, and do not cause me to rely upon Thy creatures—nay, let Thyself satisfy my need, and undertake to provide for me, and watch over me, in all my affairs

For, verily, if Thou entrust me to my heart * I shall be humbled by it, and shall fail to perform that, wherein lies its good.

And if Thou make me over to the care of Thy creatures, they will frown at me; and if Thou dost consign me to my kindred they will disappoint me, and if they give anything to me at all, they will give little, reluctantly, and will reproach me long and will often dispraise me.

Therefore, with Thy bounty, O Lord make me independent; and with Thy glory make me prosperous; and with Thy abundance make me rich; and supply my need from what is with Thee.

O Lord bless Mohammad and his Al (family), and deliver me from envy, and restrain me from sins, and check me from doing things forbidden, and do not let me be encouraged in disobedience, and let my longings be with Thee and my satisfaction in what cometh to me from Thee; and bless me in what sustenance Thou hast given me, and in what Thou hast conferred upon me, and in what Thou hast favoured me with:

* The seat of passions, ambition and desires.

وَأَجْعَلْنِي فِي كُلِّ حَالَةٍ قَهْقَرًا مَكْلُوءًا مَحْرُوسًا مَسْتَوْرًا
مَمْنُوعًا مَعَاذَ إِجَارِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْضِ عَنِّي
كُلَّ مَا أَلْزَمْتَنِيهِ وَقَرْضَتَهُ عَلَيَّ لَكَ فِي وَجْهِ مِنْ وَجْهِ
طَاعَتِكَ أَوْ خِلَافِي مِنْ خَلْقِكَ وَإِنْ ضَعُفَ عَنْ ذَلِكَ بَدَنِي
وَوَهَنَتْ عَنْهُ قُوَّتِي وَلَمْ تَنْلُهُ مَقْدَرَتِي وَلَمْ يَسَعُهُ مَا لِي وَلَا
ذَاتُ يَدَيَّ ذَكَرْتُهُ أَوْ نَسِيتُهُ وَهُوَ يَارِبُّ مِمَّا قَدْ أَحْصَيْتَهُ
عَلَيَّ وَأَغْفَلْتُهُ أَنَا مِنْ نَفْسِي فَادِّهِ عَنِّي مِنْ جَزِيلِ عَظِيمِكَ
وَكَثِيرِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ حَتَّى لَا يَبْغَى عَلَى شَيْءٍ
مِنْهُ تَرْيِدُ أَنْ تُقَاصِنِي بِهِ مِنْ حَسَنَاتِي أَوْ تُضَاعِفَ بِهِ مِنْ
سَيِّئَاتِي يَوْمَ الْقَالِكَ يَا رَبِّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
ارْزُقْنِي الرِّغْبَةَ فِي الْعَمَلِ لَكَ لِإِخْرَاقِي حَتَّى أَعْرِفَ صِدْقَ
ذَلِكَ مِنْ قَلْبِي وَحَتَّى يَكُونَ الْغَالِبُ عَلَى الزُّهْدِ فِي دُنْيَايَ
وَحَتَّى أَعْمَلَ الْحَسَنَاتِ شَوْقًا وَآمَنَ مِنَ السَّيِّئَاتِ قَرَقًا وَخَوْفًا
وَهَبْ لِي ثَوْرًا آمِشِي بِهِ فِي النَّاسِ وَأَهْتَدِي فِي الظُّلُمَاتِ وَ
اسْتَضِيْ بِهِ مِنَ الشَّكِّ وَالشُّبُهَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَارْزُقْنِي خَوْفَ غَيْرِ الْوَعِيدِ وَشَوْقَ ثَوَابِ الْمَوْعُودِ
حَتَّى أَجِدَ لَدُنْكَ مَا أَدْعُوكَ لَهُ وَكَأَبَّةَ مَا اسْتَجِيرُكَ مِنْهُ اللَّهُمَّ
قَدْ تَعَلَّمْتُ مَا يُضِلُّنِي مِنْ أَمْرِ دُنْيَايَ وَإِخْرَاقِي فَكُنْ بِحَوَائِجِي حَفِيًّا

And let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord bless Mohammad and his Al (family), and me to discharge all Thou hast imposed upon me, and what Thou hast required me to do for Thyself, by way of duty due unto Thee, or for the benefit of any one of Thy creatures :

And if my body be too weak for it, any my strength be too small for it, and my power fail to attain it, and my property and possessions fail to suffice for it, whether I remember it or have forgotten it, and it be from among that which Thou hast reckoned against me, and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent bounty, and abundance of what is with Thee,—for, verily, ample means are with Thee, and Thou art generous.—so that there may not remain with me anything, whereby Thou mayest desire to deduct from my good deeds, or multiply my evil ones, on the day I meet Thee, O my sustainer !

O Lord bless Mohammad and his Al (family, and favour me with a liking to serve Thee for my (good) hereafter, till I feel its truth in my mind, and till piety prevails over me in this world, and till I do good deeds willingly, and remain safe from evil on account of dread and terror

And favour me with a light, with which I may walk among men, obtain guidance in darkness, and enlighten myself in doubt and uncertainties.

O Lord bless Mohammad and his Al (family), and give me dread of the threatened punishment, and longing for the promised reward, till I actually get a foretaste of the pleasure of what I pray Thee for, and of the pain of what I seek Thy protection from.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next; therefore, grant the fulfilment of my needs.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي الْحَقَّ عِنْدَ
 تَقْصِيرِي فِي الْعَمَلِ لَكَ بِمَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الْبَيْتِ وَالْعَمْرِ وَالْمَوْجَةِ
 وَالتَّقِيمِ حَتَّى أَعْرِفَ مِنْ نَفْسِي رُوحَ الرِّضَا وَطَمَائِينَةَ النَّفْسِ
 مَعِي بِمَا يَجِبُ لَكَ فِيمَا بَعْدَتْ فِي حَالِ الْخَوْفِ وَالْأَمْنِ وَالرِّضَا
 وَالشُّكْرِ وَالطَّرِيقِ وَالتَّقِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي
 سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ حَتَّى لَا أَخُذَ أَحَدًا مِنْ خَلْقِكَ
 عَلَى شَيْءٍ مِنْ فَضْلِكَ وَحَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ عَلَى أَحَدٍ
 مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ
 رَحَاءٍ إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ وَمِنْكَ وَحَدَّثَكَ
 لَا تُبْرِيكَ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي الْقَهْطَ
 مِنَ الْخَطَايَا وَالْإِحْتِرَاسَ مِنَ الزَّلَلِ فِي الدُّنْيَا وَالْآخِرَةِ
 فِي حَالِ الرِّضَا وَالْغَضَبِ حَتَّى أَكُونَ بِمَا يَرُدُّ عَلَيَّ مِنْهُمَا
 بِمَنْزِلَةِ سَوَاءٍ عَامِلًا بِطَاعَتِكَ مُؤْتِرًا الرِّضَاكَ عَلَى مَا سِوَاهَا
 فِي الْأَوَّلِيَّاءِ وَالْآخِرِيَّاءِ حَتَّى يَا مَنْ عَدُوِّي مِنْ ظُلُمِي وَ
 جُورِي وَيَا تَيْسَ وَلِيِّي مِنْ قَبِيلِي وَابْتَطَاطِي هَوَايَ وَ
 اجْعَلْنِي مِنْ يَدِ عَمَلِكَ مُخْلِصًا فِي الرَّخَاءِ دَعَاءَ الْمُخْلِصِينَ
 الْمُسْتَطْرِبِينَ لَكَ فِي الدُّعَاءِ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Lord bless Mohammad and his Al (family), and favour me with what is just, when I fail to thank Thee for what Thou didst confer on me, in prosperity, and poverty, and health and sickness, till I feel in my soul the comfort of approbation and satisfaction of my conscience with what is due unto Thee, in all things that happen in time of fear, and peace, and pleasure, and anger, and harm, and benefit.

O Lord bless Mohammad and his Al (family), and favour me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy bounty; and till I see none of Thy favours on any of Thy creatures, in any matter sacred, or secular, or peace, or piety, or power or prosperity, but expect for myself better than these through Thee and from Thee Thou art alone, having no partner!

O Lord bless Mohammad and Al (his family), and give me security from faults, and safety from errors, in this world and hereafter, in case of satisfaction and displeasure, till I be in respect to whatever happens unto me thereby, in an even state of mind,—working in obedience to Thee, preferring Thy approbation to everything else, in dealing with friends and enemies, till my enemy be safe from my oppression and tyranny, and my friend giveth up all hope of my partiality and of debasement of my passions.

And let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication. Verily Thou art praiseworthy and great!

وَكَا مِنْ كَيْفِ عَمَلِكِ بِالسَّالِكِينَ إِذَا شَاءَ إِلَهَ الْعَالَمِينَ بِكَهَا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآلِ إِبْنِ عَافِيَتِكَ وَجَلِّلْنِي عَافِيَتَكَ
 وَحَصِّنْنِي بِعَافِيَتِكَ وَأَكْرِمْ نِي بِعَافِيَتِكَ وَأَغْنِنِي بِعَافِيَتِكَ
 وَتَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ وَهَبْ لِي عَافِيَتَكَ وَأَفْرِشْنِي
 عَافِيَتَكَ وَأَصْلِحْ لِي عَافِيَتَكَ وَلَا تَفَرِّقْ بَيْنِي وَبَيْنَ عَافِيَتِكَ
 فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَافِيَتِي
 عَافِيَةً كَافِيَةً شَافِيَةً عَالِيَةً نَامِيَةً عَافِيَةً تُؤَلِّدُنِي بِدُنْيِي
 الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْآخِرَةِ وَأَمُنُّ عَلَى بِالصَّحَةِ وَ
 الْأَمْنِ وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي وَالْبَصِيرَةِ فِي قَلْبِي
 وَالتَّعَاذُ فِي أُمُورِي وَالْخَشْيَةُ لَكَ وَالْخَوْفُ مِنْكَ وَالْقُوَّةُ
 عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ وَالْاجْتِنَابُ لِمَا نَهَيْتَنِي عَنْهُ
 مِنْ مَعْصِيَتِكَ إِلَهِي اللَّهُمَّ وَأَمُنُّ عَلَيَّ بِالنَّجَى وَالْعُسْرَةِ وَ
 زِيَارَةِ قَبْرِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتُكَ
 عَلَيْهِ وَعَلَى آلِهِ وَآلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ أَبَدًا أَمَا أَبْقَيْتَنِي
 فِي عَامِي هَذَا أَوْ فِي كُلِّ عَامٍ وَأَجْعَلْ ذَلِكَ مَقْبُولًا مَشْكُورًا
 مَذْكُورًا لَدَيْكَ مَذْخُورًا عِنْدَكَ وَأَلْطِقْ بِحَبْلِكَ وَشُكْرِكَ وَذِكْرِكَ
 وَحُسْنِ الثَّنَاءِ عَلَيْكَ لِسَانِي وَاشْرَحْ لِمَا أَيْدِي دِينِكَ قَلْبِي

**23. He prayeth for safety, and for grace to
return thanks for the same**

O Lord bless Mohammad and his Al (family), and clothe me with Thy safety, and honor me with Thy safety, and guard me with Thy safety, and make me independent with Thy safety, and bestow on me as alms Thy safety, and favour me with Thy safety, and spread out for me Thy safety, and make Thy safety suitable to me, and do not interpose distance between me and Thy safety, either in this world or the next.

O Lord bless Mohammad and his Al (family), and grant me a safety, sufficient, healing, exalted, growing, and a safety that would create safety in my body; a safety of this world and the next:

And favour me with health, and security, and peace, in my faith and body; and insight in my mind, and success in my affairs, and fear of Thee and dread of Thee; and power to perform what Thou hast commanded, for Thy service; and avoidance of what Thou hast forbidden me to do.

My God! O Lord always give me, grace to perform the Hajj¹ and the Omrah,² and to visit the tomb of Thy prophet—Thy blessings on him, and Thy mercy and favours on him and his Al (family)—and tombs of the Al (family) of Thy apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year:

And let this be accepted, approved, remembered by Thee and stored up by Thee.

And let my tongue utter Thy praise, Thy thanks, Thy remembrance and a handsome eulogy upon Thee:

And enlarge my mind for receiving directions (for the acceptance) of Thy faith:

1. The great pilgrimage.

2. The lesser pilgrimage.

وَأَعْدُنِي وَذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ السَّامَةِ
وَالْهَامَةِ وَالْعَامَةِ وَاللَّامَةِ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَيْنِي وَمِنْ شَرِّ كُلِّ مَثْرَبٍ حَفِيدٍ وَ
مِنْ شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَضَعِيفٍ
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ وَمِنْ شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ وَ
مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَلَا هُلَّ بَيْتِهِ حَرْبًا مِّنَ
الْجَنِّ وَالْإِنْسِ وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا
إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
مَنْ أَرَادَنِي بِسُوءٍ فَاصْرِفْهُ عَنِّي وَادْخُرْ عَنِّي مَكْرَهُ وَ
إِذَا رَأَى عَنِّي شَرًّا وَرُدَّ كَيْدَهُ فِي تَحْرِمٍ وَاجْعَلْ بَيْنَ يَدَيْهِ
سَدًّا احْتِجِ نَعْيِي عَنِّي بَصَرَهُ وَنُصْرَةً عَنِّي ذِكْرِي سَمْعَهُ وَ
تُقْفِلْ دُونَ إِنْخِطَارِي قَلْبَهُ وَتُخْرِسْ عَنِّي لِسَانَهُ وَتَقْطَعْ
رَأْسَهُ وَتُنْزِلْ عِزَّهُ وَتُكْسِرْ جَبْرُوتَهُ وَتُنْزِلْ رَقَبَتَهُ وَتَقْطَعْ
كِبْرَهُ وَتُوْثِقْ مِنِّي مِنْ جَمِيعِ ضَرَرِهِ وَشَرِّهِ وَغَمَزِهِ وَهَمَزِهِ
وَلَمَزِهِ وَحَسَدِهِ وَعَدَاوَتِهِ وَحَبَائِلِهِ وَمَصَائِدِهِ وَرَجُلَهُ
وَخِيْلَهُ إِنَّكَ عَزِيزٌ قَدِيرٌ

And protect me and my offspring from the Devil, the one who was driven away with stones, and from the mischief of venomous and stinging¹ creatures, and the vulgar and the mean, and from the mischief of every obstinate devil, and from the mischief of every malicious king; and from the mischief of envious and haughty richmen, and from the mischief of the weak and the strong, the high and the low, the great and the small, the nigh and the distant, and from the mischief of every one of the genn or mankind, who insisted upon fighting against Thy Apostle or the people of his house, and from the evil of every creature that moveth on the earth, and whose forelock is held by Thee Verily, Thou art on the right path

O Lord bless Mohamamad and his Al (family), and whoever intendeth to wrong me, turn him away from me and ward off from me his device, and repel from me his evil, and put (the noose of) his fraud around his own neck,² and place before him a barrier till Thou makest blind his eye from seeing me, and deafen his ear that he may not hear of me, and lock up his mind when about to think of me, and render his tongue dumb concerning me, and crush his head and disgrace his dignity, and break his pride, and humble his neck, and demolish his greatness,³ and render me safe from all his mischief, evil, backbiting, talebearing, slander, envy, malice, toils, traps, and his foot soldiers and cavalry

Verily, Thou art possessor of glory and power!

1 The word hamimah includes all sorts of creatures that bite or sting. T.

2 Lit, reverse his fraud around his own neck Cf Turn the tables upon him, let him be caught in his own trap. T

3 Powe.

وَكَاذِبِينَ يَا أَيُّهَا الْعَلِيُّ عَلَيْهِ السَّلَامُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَهْلِ بَيْتِهِ
الطَّاهِرِينَ وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَ
بَرَكَاتِكَ وَسَلَامِكَ وَاخْصُصِ اللَّهُمَّ وَالِدِي بِالْكَرَامَةِ
لَدَيْكَ وَالصَّلَاةِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْهِنِي عِلْمَ مَا يَجِبُ لَهَا عَلَى إِنْهَا مَا وَ
اجْتَمَع لِي عِلْمُ ذَلِكَ كُلِّهِ تَمَامًا ثُمَّ اسْتَعِزَّنِي بِمَا أَلْهَيْتَنِي مِنْهُ
وَوَقِّفْنِي لِلنُّقُوضِ فِيمَا تَبْصُرُنِي مِنْ عِلْمِهِ حَتَّى لَا يَفُوتَنِي
اسْتِعْمَالُ شَيْءٍ عِلْمَتَيْنِيهِ وَلَا تَقْلُ أَرْكَانِي عَنِ الْحُقُوقِ
فِيمَا أَلْهَيْتَنِيهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اشْتَرَفْتَنَا
بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى
الْخَلْقِ بِسَبَبِهِ اللَّهُمَّ اجْعَلْنِي أَحَابَهُمَا هَيْبَةَ السُّلْطَانِ
الْعَسُوفِ وَأَبْرُهُمَا بَرًّا الْأَمْرِ الرَّءُوفِ وَاجْعَلْ طَاعَتِي
لِوَالِدِي وَبِرِّي لِيهِمَا اقْتَرَاعَيْنِي مِنْ رَقْدَةِ الْوَسْطَانِ
وَأَتْلُجْ لِي صَدْرِي مِنْ شَرْبَةِ الظَّمَانِ حَتَّى أَوْثِرَ
عَلَى هَوَايَ هَوَاهُمَا وَأُقَدِّ مَعْلَى بِضَائِي رِضَاهُمَا

24. His prayer for his parents, peace be on them !

O Lord bless Mohammad, Thy servant and Thy apostle, and the holy people of his house ; and peculiarly distinguish them, with the best of Thy favour, mercy, blessings and peace .

And distinguish, O Lord, my parents* with excellence near Thee, and grace from Thee O most merciful !

O Lord bless Mohammad and his Al (family), and acquaint me by inspiration with the knowledge of what is due unto them from me, and collect for me the complete knowledge of all this , and cause me to act according to what Thou didst reveal to me, by inspiration , and give me grace to penetrate into such of this knowledge as Thou didst teach me, till I omit to perform nothing Thou hast taught me , and do not let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me

O Lord bless Mohammad and his Al (family) as Thou hast exalted us with him , and favour Mohammad and his Al (family) as Thou hast given us claims upon Thy creation, because of him .

And make me fear my parents as I would fear a despotic monarch, and love them with the tenderness of an indulgent mother .

And let my obedience to my parents, and my beneficence to them, be sweeter to my eyes than sleep is to the drowsy, and cooler to my breast than drinking water is to the thirsty ; till I give preference to their wishes over mine, and precedence to the satisfaction of their needs over mine

His father was Hazrat Imam Husain, the grandson of the Prophet and his mother Hazrat Shahr Bannu, the daughter of Yazdgerd the last pagan ruler of Persia.

وَاسْتَكَثِرْ بَرِّهُمَا بِي وَإِنْ قَلَّ وَاسْتَثَقِّلْ بَرِّي بِهِمَا وَإِنْ
كَثُرَ اللَّهُمَّ خَفِضْ لَهُمَا صَوْتِي وَجَلِّ لَهُمَا كَلَامِي وَالْإِنْ
لَهُمَا عَرِيكَتِي وَأَعْطِفْ عَلَيْهِمَا قَلْبِي وَصَبِّرْ نِي بِهِمَا
رَفِيقًا وَعَلَيْهِمَا شَفِيقًا اللَّهُمَّ اشْكُرْ لَهُمَا ثَرِيَّتِي وَ
آثِبُهُمَا عَلَى تَكْرِمَتِي وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي
صَغَرِي اللَّهُمَّ وَمَا مَسَّهُمَا مِنِّي مِنْ آذَى وَأَوْخَلَصَ
إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ أَوْ ضَاعَ قِبَلِي لَهُمَا مِنْ
حَقٍّ فَاجْعَلْهُ حِطَّةً لَدُنْ نَوْبِهِمَا وَعُلُوفًا فِي دَرَجَاتِهِمَا
وَزِيَادَةً فِي حَسَنَاتِهِمَا يَا مُبْدِيَ السَّيِّئَاتِ بِأَضْعَافِهَا
مِنَ الْحَسَنَاتِ اللَّهُمَّ وَمَا تَعَدَّ يَا عَلِيُّ فِيهِ مِنْ قَوْلٍ
أَوْ اسْرَفَا عَلَى فِيهِ مِنْ فِعْلٍ أَوْ ضَيَّعَاهُ لِي مِنْ حَقٍّ
أَوْ قَصَّرَا بِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا
وَجَدْتُ بِهِ عَلَيْهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ
عَنْهُمَا فَإِنِّي لَا أَتِيَهُمَا عَلَى نَفْسِي وَلَا أَسْتَبِطُهُمَا فِي
بَرِّي وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ فَهُمَا
أَوْجِبُ حَقًّا عَلَيَّ وَأَقْدَمُ إِحْسَانًا إِلَيَّ وَأَعْظَمُ مَنَّةً
لَدَيَّ مِنْ أَنْ أَقَاصَهُمَا بَعْدَ ذَلِكَ أَوْ أَجَارَهُمَا عَلَى مِثْلِي

And let me over-value their benevolence to me, even in small things; and under-value my beneficence to them, even in great things

O Lord let me lower my voice for them, and let my speech be agreeable to them, and soften my conduct towards them, and let my heart be kind to them, and make me tender and lenient unto them both

O Lord reward them for bringing me up, and recompense them for loving me, and guard them as they guarded me in my infancy.

O Lord and whatever pain they may have received from me, or whatever displeasure may have been caused to them by me, or whatever duty owed to them was left unperformed by me, let that be a pardon of their sins and an exaltation of their rank and an addition to their good deeds, O Thou who dost change evil deeds into multiplied good deeds!

O Lord and that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge; verily, I forgive it to them, and favour them therewith and I turn unto Thee with a view to removing the penalty thereof from them

For, verily, I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me O Lord!

Because, then claim upon me is so great,¹ and their benevolence to me so magnificent,² and I am so highly obliged to them, that I can not fairly meet it, nor repay them as they deserve.

1. Lit. compulsory

2 Lit prior in time.

اَيْنَ اِذَا يَلَايَا صَوْلَ سَعْدُهُمَا بِرَبِّهِمَا رَايَا يَسَدُ
 تَعِيَهُمَا فِي جَنَاسَتِيْ وَآيِنَا قَتَارُهُمَا عَلٰى اَنْفُسِهِمَا لِلتَّوَسُّعَةِ
 عَلٰى هَيْهَاتَ مَا يَسْتَوْفِيَانِ مِتِّيْ حَقَّهُمَا وَلَا اَذْرُكَ
 مَا يَجِبُ عَلٰى لَهْمَا وَلَا اَنَا بِقَاضٍ وَظِيْفَةٍ خِذْمَتِهِمَا
 فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ وَآعِزِّيْ يَا خَيْرَ مَنْ اسْتُعِيْنَ
 بِهِ وَوَقَفْتِيْ يَا اَمْدِيْ مَنْ رَغِبَ اِلَيْهِ وَلَا يَجْعَلْنِيْ
 فِيْ اَهْلِ الْعُقُوْقِ لِلْاَبَاءِ وَالْاُمَّهَاتِ يَوْمَ تَجْزٰى كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ اَللّٰهُمَّ صَلِّ عَلٰى
 مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ وَاخْصُصْ اَبُوَيَّ يَا فَضْلِ
 مَا خَصَّصْتَ بِهِ اَبَاءَ عِبَادِكَ الْمُؤْمِنِيْنَ وَامَهْلَاتِهِمْ
 يَا اَرْحَمَ الرَّاحِمِيْنَ اَللّٰهُمَّ لَا تُنْسِيْ ذِكْرَهُمَا فِيْ
 اَذْبَارِ صَلَوَاتِيْ وَفِيْ اَنَا مِنْ اَنَاءِ لَيْلِيْ وَفِيْ سَاعَةِ
 مِنْ سَاعَاتِ نَهَارِيْ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ
 آلِهِ وَاعْفِرْ لِيْ بِدُعَائِيْ لَهُمَا وَاعْفِرْ لَهُمَا بِرَبِّهِمَا
 فِيْ مَغْفِرَةٍ حَقًّا وَارْضَ عَنْهُمَا بِشَفَاعَتِيْ لَهُمَا رِضًى
 عَزْمًا وَبَلِّغْهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اَللّٰهُمَّ
 اِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَفِّعْهُمَا فِيْ وَ اِنْ سَبَقَتْ

O my God, how can I repay them for their tedious employment in bringing me up ! And for their hard labour in guarding me ! And for their self-denial to lavish comfort upon me ! Alas !! Alas !! (I cannot.)

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them, nor can I fully discharge the duty of serving them !

Therefore, bless Mohammad and his Al (family), and help me O best of all those whose assistance is solicited, and give me grace O greatest of guides towards whom men turn, and do not let me be of those who wronged their fathers and mothers, on the day wherein "every soul shall be paid what it hath merited, and they shall not be treated with injustice." †

O Lord bless Mohammad and his Al (family) and his descendants, and peculiarly distinguish my parents, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O most merciful !

O Lord do not let me forget to remember them after my *Namaz* (the regular prayers) and at every time of my night, and at every hour of my day.

O God bless Mohammad and his Al (family), and forgive me for the sake of my prayers for them, and grant a sure pardon to them because of their goodness to me ,

And be perfectly satisfied with them through my intercession for them, and bring them by Thy mercy into places of safety *.

O God if Thy pardon for them has preceded* (my prayers) then make them intercessors for me, and if Thy pardon for

† The quotation is from the Quran Chapter III Verse 5.

* Abode of happiness.

مَغْفِرَتِكَ لِي فَتَقَبَّلْنِي فِيهِمَا حَتَّى تَجْتَنِبَ بِرَأْفَتِكَ فِي
 دَارِ كَرَامَتِكَ وَتَعْمَلَ مَغْفِرَتَكَ وَرَحْمَتَكَ إِسْمًا
 ذُو الْفَضْلِ الْعَظِيمِ وَالْمِنَّةِ الْقَدِيمِ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ هـ

me has preceded (Thy forgiving them) then make me an intercessor for them ; so that we may be gathered together by Thy mercy in the place of Thy grace, and the place of Thy pardon and mercy :

For, verily, Thou art the one whose munificence is great, and whose kindness is eternal, and Thou art the most merciful !

25. His prayer for his offspring.

O Lord oblige me by sparing from death my issue, and by educating them for me, and by blessing me with them.

My God prolong their lives for me, and increase for me their terms of existence, and bring up for me those of tender years, and strengthen for me the weak ones, and heal for me their bodies, faith and morals, and let them be safe in soul and body and in everything I am anxious about concerning them, and let their sustenance flow into my hand, and let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends, and to all Thy enemies hostile and malicious. Amen!

O Lord strengthen my arm with them, and straighten with them my crookedness.

And enlarge my number† because of them, and adorn my society with them, and keep my memory alive by means of them, and make them take care of my affairs in my absence, and help me with them to satisfy my need, and let them love me, and be kind unto me favourable, faithful obedient, not disobedient, nor wicked, nor adverse nor guilty.

And help me in training them, educating them and in doing good to them, and grant me from Thee male descendants among them, and let this be a benefit to me, and let them be my helpers in whatever I ask of Thee, and protect me and my offspring from the Satan, the stoned one.*

† Family.

* Vide the Quran, Chapter XV Versus 30—39

He (God) said, "Begone hence; Thou art a stoned one,"

He (Satan) said, "O my Lord! respite me till the day when man shall be raised from the dead"

He (God) said, "well then of the respited shalt Thou be till the day of the predestined time"

He (Satan) said.... "I will surely beguile them all,"

———Rodwell's Tr. T.

فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَهَمَيْتَنَا وَرَعَيْتَنَا فِي ثَوَابِ مَا
أَمَرْتَنَا وَرَهَبْتَنَا عِقَابَهُ وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُ نَاسِطَتَهُ
مِنَّا عَلَى مَا لَمْ نَسْلُطْنَا عَلَيْهِ مِنْهُ أَسْكَنْتَهُ صُدُورَنَا وَ
أَجْرِيَّتَهُ تَجَارِي دِمَائِنَا لَا يَغْفُلُ إِنْ غَفَلْنَا وَلَا يَنْصُلُ
إِنْ نَسِينَا يُؤْمِنُنَا عِقَابَكَ وَيُخَوِّفُنَا بِغَيْرِكَ إِنْ هَمَّ سُنَا
بِقَاحِشِهِ تَجَمُّعُنَا عَلَيْهَا وَإِنْ هَمَّ سُنَا بِعَمَلِ صَائِرِ تَهْطِكُنَا
عَنْهُ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ
إِنْ وَعَدَنَا كَذَبًا وَإِنْ مَنَّا نَا أَخْلَفْنَا وَإِلَّا تَصْرِفُ
عَنَّا كَيْدَهُ يَضِلُّنَا وَإِلَّا تَقْنَا حَيَالَهُ يَتَنَزِّلُنَا اللَّهُمَّ
قَاقُمْ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَمَّا
بِكَثْرَةِ الدُّعَاءِ لَكَ قَنَصِيهِمْ مِنْ كَيْدِهِمْ فِي الْمَعْصُومِينَ
يَا اللَّهُمَّ آعِظْنِي كُلَّ سُؤَالِي وَاقْضِ لِي حَوَائِجِي
وَلَا تَمْنَعْنِي إِلَّا جَابَةَ وَقَدْ ضَمِنْتَهَا لِي وَلَا تَجِبْ
دُعَائِي عَنْكَ وَقَدْ أَمَرْتَنِي بِهِ وَأَمُنُّ عَلَى بِكُلِّ مَا
يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ أَوْ أَغْلَنْتُ أَوْ أَسْرَرْتُ وَ
اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ بِسُؤَالِي إِيَّاكَ
الْمُبْتَغِينَ بِالطَّلِبِ إِلَيْكَ غَيْرِ الْمُتَوَعِّينَ بِالتَّوَكُّلِ عَلَيْكَ

For, verily, Thou didst create us, and command us, and put prohibitions upon us, and encourage us with the reward for doing what Thou didst command, and didst threaten us with punishment for disobedience; and Thou hast made him our enemy who deceiveth us; Thou hast given him dominion over some part of us; while over the similar part of him, Thou hast not given us, dominion: Thou hast established him in our breasts, and made him run through our blood-passages; he is not careless even if we are careless, and he doth not forget if we forget; he maketh us feel secure from Thy torment, and threateneth us with (the punishment of some one) other than Thee; if we intend some glaring sin, he encourageth us in it, if we intend to do any good thing he hindereth us; he exposeth to us irresistible appetites, and raiseth for us doubts; if he maketh promises to us he lieth, and if he holdeth out hopes to us he disappointeth us; and if Thou do not turn away from us his cunning, he shall mislead us; and if Thou do not guard us from his corruption, he shall cause us to err

Therefore, O Lord overthrow his authority over us with Thy power, till Thou completely restrain him from us owing to our diligent prayer to Thee, so that, we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord grant me all my desires, and satisfy my needs, and do not refuse me Thy answer, whilst Thou hast given surety for it to me; and do not keep off my prayer from Thee, while Thou hast required it of me, * and favour me with all that which will do me good in this world and the next, whatever I remember of it, and whatever I have forgotten, or expressed, concealed, or revealed or withheld; and let me be (by my imploring Thee alone) of the righteous, of those who are successful in applying to Thee, of those who are deprived because of their trust in Thee, of those who are

* The reference is to the following Verse of the Quran Chap XL, verse 62 :—
 Uloomi astajib lakum, i. e. call upon me, I will hearken, T.

فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَهَمَيْتَنَا وَرَغَبْتَنَا فِي قَوَابِ مَا
أَمَرْتَنَا وَرَهَبْتَنَا عِقَابَهُ وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُ نَاسِطَتَهُ
مِنَّا عَلَى مَا لَمْ تَسْلُطْنَا عَلَيْهِ مِنْهُ أَسَكَنْتَهُ صُدُورَنَا وَرَقْنَا وَ
أَجْرِيَّتَهُ حِمَارِي دِمَائِنَا لَا يَقُولُ إِنْ غَفَلْنَا وَلَا يَنْتَعِلُ
إِنْ نَسِينَا يَوْمَ مِثْنَا عِقَابِكَ وَيُخَوِّفُنَا بِغَيْرِكَ إِنْ هَمَسْنَا
بِفَاحِشَةٍ تَجَعَّمْنَا عَلَيْهَا وَإِنْ هَمَسْنَا بِعَمَلٍ صَالِحٍ تَمَكَّنَا
عَنْهُ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ وَيَنْصِبُ لَنَا بِالشَّهَامَاتِ
إِنْ وَعَدَنَا كَذِبًا وَإِنْ مَنَّا نَاخُلَفْنَا وَإِلَّا تَصْرِفُ
عَنَّا كَيْدَهُ يُضِلُّنَا وَإِلَّا تَقْتُلُنَا حَيَالَهُ يَسْتَرْكِنَا اللَّهُمَّ
قَاهِرُ سُلْطَانِهِ عَنَّا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَنَّا
بِكَلْبَةِ الدُّعَاءِ لَكَ قَنُصِمَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ
يَا اللَّهُمَّ آعِطِنِي كُلَّ سُؤَالِي وَاقْضِ لِي حَوَائِجِي
وَلَا تَسْتَعْنِي إِلَّا جَابَةً وَقَدْ ضَمِنْتَهَا لِي وَلَا تَجِبْ
دُعَائِي عَنْكَ وَقَدْ آمَوْتَنِي بِهِ وَأَمِنُّ عَلَى بِكُلِّ مَا
يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ وَ
اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ سُؤَالِي إِيَّاكَ
الْمُنْجِينَ بِالطَّلَبِ إِلَيْكَ غَيْرِ الْمُشَوَّعِينَ بِالتَّوَكُّلِ عَلَيْكَ

For, verily, Thou didst create us, and command us, and put prohibitions upon us, and encourage us with the reward for doing what Thou didst command, and didst threaten us with punishment for disobedience; and Thou hast made him our enemy who deceiveth us; Thou hast given him dominion over some part of us; while over the similar part of him, Thou hast not given us, dominion: Thou hast established him in our breasts, and made him run through our blood-passages; he is not careless even if we are careless, and he doth not forget if we forget; he maketh us feel secure from Thy torment, and threateneth us with (the punishment of some one) other than Thee; if we intend some glaring sin, he encourageth us in it; if we intend to do any good thing he hindereth us; he exposeth to us irresistible appetites, and raiseth for us doubts, if he maketh promises to us he lieth, and if he holdeth out hopes to us he disappointeth us; and if Thou do not turn away from us his cunning, he shall mislead us; and if Thou do not guard us from his corruption, he shall cause us to err

Thèrefore, O Lord overthrow his authority over us with Thy power, till Thou completely restrain him from us owing to our diligent prayer to Thee, so that, we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord grant me all my desires, and satisfy my needs, and do not refuse me Thy answer, whilst Thou hast given surety for it to me; and do not keep off my prayer from Thee, while Thou hast required it of me, * and favour me with all that which will do me good in this world and the next, whatever I remember of it, and whatever I have forgotten, or expressed or concealed, or revealed or withheld; and let me be (by my imploring Thee alone) of the righteous, of those who are successful in applying to Thee, of those who are undeprived because of their trust in Thee, of those who are

* The reference is to the following Verse of the Quran Chap XL, verse 62 :—

Udooi astajib lakum, i. e. call upon me, I will hearken, T.

الْمُعْوِذِينَ بِالْعَوْذِ بِكَ الرَّابِحِينَ فِي التِّجَارَةِ عَلَيْكَ الْمَجَارِينُ
 بِعِيَدِكَ الْوُسْعَ عَلَيْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِكَ الْوَاسِعِ
 بِجُودِكَ وَكَرَمِكَ الْمُعْزِينَ مِنَ الدُّلِّ بِكَ وَالْمَجَارِسِينَ
 مِنَ الظُّلْمِ بِعَدْلِكَ وَالْمُعَافَيْنَ مِنَ الْبَلَاءِ بِرَحْمَتِكَ وَالْمَغْنِينَ
 مِنَ الْفَقْرِ بِغِنَاكَ وَالْمَعْصُومِينَ مِنَ الدُّنُوبِ وَالزَّلِيلِ وَالْخَطَاءِ
 بِتَقْوَاكَ وَالْمُوقِقِينَ لِلْخَيْرِ وَالرُّشْدِ وَالصَّوَابِ
 بِطَاعَتِكَ وَالْمَحَالِ بَيْنَهُمْ وَبَيْنَ الدُّنُوبِ بِقُدْرَتِكَ
 النَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ السَّاكِنِينَ فِي جَوَارِكَ اللَّهُمَّ
 آغِثْنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ وَاعِزَّنَا مِنْ
 عَذَابِ السَّعِيرِ وَاعْطِ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي
 وَلِوَلَدِي فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ إِنَّكَ
 قَرِيبٌ مُجِيبٌ سَمِيعٌ عَلِيمٌ غَفُورٌ شَرُوفٌ رَحِيمٌ
 وَإِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا
 عَذَابَ النَّارِ

accustomed to seek shelter in Thee, of those who are benefitted by their bargains with Thee, of those who take refuge in Thy majesty, of those who have abundance of lawful sustenance conferred on them by Thy boundless kindness, Thy bounty and generosity ; of those who are exalted to honour from disgrace by Thee ; of those who seek shelter from tyranny in Thy justice ; of those who are safe from calamity with Thy grace ; of those who are raised to prosperity from poverty by Thy endless wealth ; of those who are protected from sins and slips and error by fear of Thee, of those who have grace for goodness and virtue and righteousness owing to their obedience to Thee : of those having a barrier between them and sins because of Thy power , of those who renounce all disobedience to Thee ; of those who dwell in Thy neighbourhood

O Lord grant us all this with Thy grace and mercy, and protect us from the torment of Hell ; and favour all the Moslems men and women, and the true believers male and female with the like of what I have begged of Thee for myself and my offspring, in the present world and the future ; Verily, Thou art nigh, answering, hearing, knowing, overlooking, forgiving, compassionate and merciful .

And confer on us good in this world and the next, and guard us from torment of the Fire.

STUDENT

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَوِّنْ مُنَوَّرَ السَّيْلَيْنِ بِمَوْلَانِكَ وَ
 وَابْنِ خَاتَمِهَا بِمَوْلَانِكَ وَاسْتَعِظْ عَظَايَا مُتَمَرِّينَ جَدِّكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلِزَيْنِ عَدَنَهُمْ وَاسْتَعِظْ أَسْطِيقَتَهُمْ وَآخَرِينَ
 حُزْنَهُمْ وَامْتِعْ حُوسَنَتَهُمْ وَالْأَفْجَ جَنَّتَهُمْ وَذِي أَسْرِهِمْ
 وَوَارِثَيْنِ مَيَّاسِهِمْ وَتَوَحَّدْ بِكَفَايَةِ مُؤَنِّهِمْ وَانْحَضْهُمْ
 بِالنَّصْرِ وَاجْعَلْهُمْ بِالْقَصْرِ وَالطُّفْلِ الْمُسْرِي الْمَكْرِي اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَعَيِّقْ قَهْرَهُ مَا يَجْهَلُونَ وَطَهِّرْ مَا الْأَعْمَلُونَ
 وَيَصْرِفْ مَا الْأَبْصِرُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَالْيَهُودِ
 عِندَ أَقْلَانِهِمُ الْقَدُورِ فَكْرُهُ شَيْءُهُمْ لِقَدَاخِلِ الْغُرُورِ وَاعْمُرْ
 عَنْ قُلُوبِهِمْ خَطَايَا لِقُدُورِ الْفُتُونِ وَاجْعَلِ الْجَنَّةَ نَصْرَهُ
 أَهْلِيهِمْ وَلَوْ خَرَّ مِنْهَا الْأَرْضُ بِأَرْضِهِمْ مَا أَخَذَتْ مِنْهَا بَيْنَ مَسَاكِينِ
 الْخُلْدِ وَمَنَازِلِ الْكَرَامَةِ وَالْعُورِ وَالْحَسَانِ وَالْأَنْهَارِ وَالظُّلُمِ
 بِأَسْوَعِ الْأَشْرِيَّةِ وَالْأَجْفَارِ اللَّتْ لَيْتَ يُصَوِّفُ الْقَرِيقُ حَقَّ الْأَيْمِ
 أَحَدُهُمْ بِالْأَبْلَاكِ الْيَصْدِيقِ فَتَسْكُنَ عَنْ قُرُونِهِ بِغَيْرِ أَرَايَةٍ
 أَفْكَلَ بِذَلِكَ عَدُوَّهُمْ وَأَقْلَمَ عَهْدَهُمُ الْقَارُفُ وَفَسَدَ بَيْنَهُمْ
 قَبِيلَ أَسْلَافِهِمْ وَأَحْلَمَ قُلَادَتُ أَعْيَانِهِمْ وَبَاهُغِيَّتِهِمْ وَمَبِينِ
 أَوْدَانِهِمْ وَخَيْطِ مَسْرِي سَيِّدِيهِمْ وَضَلَالَتِهِمْ عَنْ دَعْوَتِهِمْ

27. A prayer for keepers of the marches.

O Lord bless Mohammad and his 'Al (family) and fortify the Moslem frontiers with Thy Majesty, and support their defenders with Thy strength, and lavish gifts on them out of Thy bounty.

O Lord bless Mohammad and his 'Al (family) and increase their number, and sharpen their weapons, and guard their surroundings, and protect their environs, and keep their company united, and regulate their business, and let their (supply of) provisions be uninterrupted, and Thyself alone look after their affairs, and strengthen them with victory and help them with fortitude, and be kind in devising stratagem for them.

O Lord bless Mohammad and his 'Al (family), and make them know what they are ignorant of, and teach them what they do not know, and show them what they do not see.

O Lord bless Mohammad and his 'Al (family), and make them forget, when they meet the enemy, the remembrance of their worldly concerns which are superlatively deceptive and vain; and obliterate from their mind the reminiscences of tempting wealth, and let the Paradise be opposite their eyes, and reveal to their vision what Thou hast provided therein, of everlasting mansions and abodes of bliss, and beautiful Hooris, and rivers in which various sorts of drinks flow, and trees laden with varieties of fruit, so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord by this means defeat their enemy, and cut off their nails, and create separation between them and their weapons, and root out firmness from their hearts, and interpose distance between them and their provisions, and perplex them in their paths, and lead them astray from the direct

وَأَطْعَمَهُمُ الْمَدَدَ وَالْقَصَصَ مِنْهُمْ الْمَدَدَ وَأَمْلَأَهُمُ
 الرُّعْبَ وَأَمْلَأَهُمُ الْيَدِيَّهِمُ عَنِ الْبَسِطِ وَأَخَذَهُمُ السِّنَّةَ مِنْ الْأَطْنِ
 وَشَرَّدَهُمْ مِنْ خَلْفَهُمْ وَكَلَّ بِحِمِيمٍ مِنْ وَرَاءَهُمْ وَأَطْعَمَهُمْ بِخَزَائِمِهِ
 أَطْعَمَهُمْ مِنْ بَعْدَهُمْ اللَّهُمَّ عَقِّمِ أَرْحَامَ نِسَائِهِمْ وَنَاتِنِ صَلَابَ
 رِجَالِهِمْ وَأَطْعَمِ تَسْلُ دَوَائِهِمْ وَأَعْمَاهِمُ لَا تَأْذَنْ لِنِسَائِهِمْ فِي
 قَطْرٍ وَلَا لِأَرْضِهِمْ فِي نَبَاتٍ اللَّهُمَّ وَتَوْبِ ذَلِكَ فَحَالِ أَهْلِ
 الْإِسْلَامِ وَحَوْنِ بِهِ دِيَارَهُمْ وَمَتَرِبِهِ أَمْوَالَهُمْ وَفَرَحَهُمْ عَنْ
 حَارَبَتِهِمْ لِعِبَادَتِكَ وَعَنْ مَنَابِدَتِهِمْ لِلْخَلْقِ وَبِكَ حَتَّى لَا يَبْقَى
 فِي بَقَاعِ الْأَرْضِ غَيْرُكَ وَلَا تُعْقِرْ لِأَحَدٍ مِنْهُمْ جَنَّةً دُونَكَ
 اللَّهُمَّ اغْنِ كُلَّ نَاجِيَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ يَدَاهِمُ مِنْ
 الشَّرِكِينَ وَأَمْسِدْ دُهُمَهُمْ لَا يَكُونُ مِنْ عِنْدِكَ مَرٌّ دُونَ حَتَّى يَكُونُوا
 إِلَى مُنْقَطِعِ التُّرَابِ قَتْلًا فِي أَرْضِكَ وَأَمْرًا أَوْ يُقَرُّ وَأَيُّكَ
 أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ اللَّهُمَّ وَأَعِمْ بِنَاكَ
 أَعْدَاكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالْأَنْدَلُسِ وَالْحَرْبِ وَالْحَبَشِ وَ
 التُّوْبَةِ وَالرَّيْحِ وَالسَّقَالِيَةِ وَالْدَّيْلَمَةِ وَسَائِرِ أَمِيرِ النَّزْلِ الَّذِينَ تَخْفَى
 أَسْمَاؤُهُمْ وَصَفَاهُمُ وَقَدْ أَحْصَيْتَهُمْ بِمَعْرِفَتِكَ وَأَشْرَفْتَ عَلَيْهِمْ بِمَعْرِفَتِكَ
 اللَّهُمَّ اشْغَلِ الشَّرِكِينَ بِالشَّرِكِينَ عَنْ تَنَاوُلِ أَطْرَافِهِمْ لِمُسْلِمِيهِمْ
 وَخُذْهُمْ بِالْقَيْصِ عَنْ تَقْوِيمِ وَتَبْطُلُهُمُ بِالْفُرْقَةِ عَنِ الْإِحْسَادِ عَلَيْهِمْ

course and cut off from them reinforcement, and diminish their number, and fill their hearts with awe, and prevent their hands from stretching, and cleave their tongues (so as to render them) speechless; and disperse, by means of them, those behind them, and punish those that follow them, and frustrate, with their disgrace, the ambitions of those after them.

O Lord render barren the wombs of their women, and make dry the loins of their men and stop the breeding of their beasts and cattle; neither let their sky rain, nor let their earth put forth vegetation, and strengthen thereby O Lord the power of the Moslems, and fortify their cities, and multiply their wealth and relieve them from fighting for Thy worship; and from their (duties of) defence to commune with Thee in solitude; till none be adored in regions of the earth except Thee, and no forehead be placed on the dust for any one but Thee.

O Lord fight at every frontier of the Moslems against such of the pagans as are adjacent to them, and reinforce them with hosts of angels, from Thee, till the infidels be driven to the extremity of land; be either killed in Thy earth and captured, or they acknowledge that Thou art God, there is no God but Thee; Thou art alone having no partner!

O Lord include in this (request) Thy enemies in the different countries of India, Rome (Greece), Turkistan, Khaz, Abyssinia, Nubia, Zanzibar, Sicily, and (country of) the Dalamaties, and all other pagan nations whose names and descriptions are unknown, and Thou hast, exhaustively counted them with Thy knowledge and art informed of them by Thy power.

O Lord engage the infidels with infidels so as to prevent them from coming into contact with Moslem frontiers, and afflict them with decrease to restrain them from injuring the Moslems; and by creating dissension restrain the pagans from mustering against them.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا فَضْلُ اللَّهِ عَلَيْنَا وَرَحْمَتُهُ
 عَنِ الْإِجْتِهَادِ وَكَانَ صَرْفُ نَسَائِكَ مَنَازِلَ لَدُنْكَ وَمَا لِي بِمَنْزِلَةٍ
 مَقَامُكَ إِلَّا بِفَضْلِكَ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 بَابِكَ فَهَذَا كَيْفَ يَمُرُّ بِكَ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 لَقْنِي بِرَأْسِهِ فَهَذَا كَيْفَ يَمُرُّ بِكَ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 بِالْعَدَاوَةِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 بِالْحَقُولِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 خُصْرُهَا مِنْهَا كَيْفَ يَمُرُّ بِكَ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 عَزَائِقُهَا مِنْهَا كَيْفَ يَمُرُّ بِكَ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 لَيْسَ بِكَ إِلَّا عَلَى مَحْذُورِكَ الْأَتَى وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 الْبَيْتِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 الظُّلْمِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 وَأَجْرُهُ مِنْ عَمَلِ الْوَحْشَةِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 وَأَرْضُهَا الشَّرِيفَةُ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 فِيهَا الْكَلْبُ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ
 فِي عَيْنِهِ وَكَانَ قَلْبِي مَحْذُورًا مِنْ مَلَأَتُهُ قَوْلًا وَمِنْ

O Lord deprive¹ their hearts of (the feeling of) security, and ~~and their bodies of strength, and make their minds forgetful~~ of tricks, and render their limbs too weak to fight with foot-soldiers, and terrify them so as to keep away from combat~~ing with the brave, and raise against them a host of angels~~ armed with one of Thy torments, like what thou didst on the day of Badr;² cut off thereby their root, and reap off their pomp and scatter their gathering.

O Lord mix their waters with pestilence, and their foods with diseases; and afflict the soil of their cities with sinking, and let them be amply pelted with missiles, and visit them with droughts, and place their sustenance in the most barren regions of Thy earth, and farthest removed from them, and the most inaccessible of regions to them;³ and afflict them with perpetual hunger, and painful distemper.

O Lord, and whatever warrior of Thy faith fights with them, or soldier from among the followers of Thy Laws wages war on them, in order to exalt Thy faith, and strengthen Thy post, and amplify Thy share, then be pleased to give him acility, and supply him with means, and aid him with success, and choose for him comrades, and strengthen his back, and confer on him abundance of provisions, and bless him with happiness and quench in him the fire of (wordly) desires, and deliver him from sadness of solitude, and make him forget the remembrance of family and offspring, and bless him with a righteous intention, and guard him with safety, and let peace be his companion, and protect him from cowardice, and inspire him with courage, and give him hardiness, and assist him with victory, and teach him (virtuous) ways and practices, and guide him in command, and cast off from him ostentation, and deliver him from aiming at publicity; and let his thought, his speech, his moving and his staying be in Thee, and for Thee:

And when he meets Thy enemy and his, then cause them to diminish in his sight, and degrade their pomp in his mind; and give him power over them, and do not give them power over him:

1. ~~the~~ ~~empties~~ ~~make empty~~.

2. The first battle between the Arab Pagans and Moslem in which the latter were victorious.

3. According to another reading ~~the meeting will be~~ —
And deny all earthly strongholds to them.

فَإِنْ عَمِلْتَ لِي بِالسَّعَادَةِ وَتَضَيَّتْ لِي بِالنَّهَادِ وَتَبَدَّلَتْ لِي بِخَشَاةِ
عَدُوِّكَ وَالْقَتْلِ وَتَعَدَّتْ لِي بِجَهَنَّمَ الْأَسْرَ وَتَبَدَّلَتْ لِي بِثَمَنِ أَهْلِكَ
الْأَسْلَامِينَ وَتَبَدَّلَتْ لِي بِوَلِيٍّ عَدُوِّكَ مُدِيرِينَ اللَّهُمَّ وَأَيُّمَا مُسْلِمٍ
خَلَفَ قَائِمًا أَوْ رَاطِبًا فِي دَارِهِ أَوْ تَحْتَ حَاظِرِهِ فِي عَيْتِهِ أَوْ أَعَامَةٍ
يَطْلُقُهُ مِنْ مَالٍ أَوْ أَمْدَةٍ يَتِمُّ أَوْ تَحْتَ حَاظِرِهِ أَوْ أَتَمَّتْ لِي فِي
فِيهِمْ دَفْعَةٌ أَوْ رُغِي لَهُ مِنْ رَأْيِهِ حُرْمَةٌ فَاجِرُهُ مِثْلَ أَجْرِهِ
وَرَأْيُهُ مِثْلُ كَيْسِهِ وَغَوْضُهُ مِنْ فَعْلِهِ عَوْضُهُ حَاضِرُهُ أَجَلُهُ
بِهِ نَفْعُهُ مَا قَدَّمَ وَسُرُّهُ مَا آتَى بِهِ لِي أَنْ يَشْتَرِي بِهِ الْوَقْتُ إِلَى مَا
أَجْرِي تَعْلَهُ مِنْ فَضْلِكَ وَتَعَدَّدَتْ لِي بِرَبِّي كَرَامَتُكَ اللَّهُمَّ وَأَيُّمَا
مُسْلِمٍ أَحَبَّ أَمْرًا أَسْلَامًا وَأَهْلًا وَأَخْرَجَتْ لِي بِمَنْزِلٍ لِي شَرِكٍ
عَلَيْهِمْ قُوَى عَزَّ وَتَعَدَّدَتْ لِي بِفَضْلِكَ أَوْ تَحْتَ حَاظِرِهِ أَوْ أَتَمَّتْ لِي فِي
أَوْ أَخْرَجَتْ عَنْ حَاظِرِهِ أَوْ عَرَضَتْ لِي دُونَ رَأْيِهِ مَا فِيهِ قَاتِلُهُ لِي سَمٍ
فِي الْمَا يَدِينُ وَأَوْجِبَتْ لِي ثَوَابَ مُجَاهِدِينَ وَاجْتَمَعَتْ لِي نِظَامُ الشُّهَدَاءِ
وَالضَّالِحِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ
صَلَاةً حَالِيَةً عَلَى الصَّلَاةِ مُشْرِفَةً فَوْقَ الْخِيَارِ لَا يَسْتَوِي
أَمْدُهُمَا وَلَا يَنْقُطُهُ عَدُوُّهَا كَاتِمٌ مَا مَطَى مِنْ صَلَاةِ الْإِثْمِ عَلَى أَحَدٍ
مِنْ أَوْلِيَاكَ إِنَّكَ أَنْتَ الْعَلِيمُ الْبَدِيعُ الْغَيْبُ الْعَلَمُ

لِي أَخْرَجَتْ

And if Thou wilt to terminate his career in bliss, and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter, and after he has accomplished his efforts in capturing them, and after the Moslem boundaries have become safe, and after Thy enemy has turned his back, and is routed.

O Lord and whatever Moslem succeeds a warrior or guards in his house ; or looks after those left behind, in his absence ; or helps him with a portion of his property ; or assists him with provisions ; or encourages him to fight for faith ; or follows him in his undertaking, by inviting (others to join him ;* or guards his honour in his absence ; then, be pleased to reward the latter like the former, weight for weight, and bulk for bulk ; and recompense him for his deed with an immediate compensation, whereby he may quickly gain the benefit of what he advanced, and the pleasure of what he performed, till time bring him to what Thou hast prepared for him out of Thy Grace, and provided for him out of Thy Bounty.

And whatever Moslem felt sad for the cause of Islam and its followers, and grew sorry at the gathering of pagans against them, and therefore resolved to fight, or determined to wage religious war, but weakness compelled him to sit down, or poverty delayed him, or some occurrence detained him from it, or some obstruction made its appearance side by side with his resolution, be pleased O Lord to write down his name, among the devout, and entitle him to the reward of those who fought for faith, and place him in the rank of martyrs and the righteous.

O Lord bless Mohammad, Thy Servant and Thy Apostle, and his 'Al (family) with a blessing far exalted above other blessings, far superior to compliments, having no limit to its duration, no termination to its numbers, like the most perfect of Thy favours on any of Thy friends : Verily Thou art the most Praiseworthy Giver, the Originator, the Repeater the Best doer of what Thou wilt.

* It may also mean by praying for him.

وَكَاثِبٌ دُعَايَهُمْ حَيْثُ لَا يَسْتَوِي قَرَارُهَا لَدُنَّكَ وَجَلَّ

اللَّهُ عَزَّ وَجَلَّ أَخْلَصْتُ بِإِذْنِكَ إِلَيْكَ وَأَقْبَلْتُ بِحُجَّتِكَ وَ
صَرَفْتُ وَجْهِي عَنْ سَائِرِ بَحَائِرِ الدُّنْيَا وَفَلَيْتُ مَسْأَلَتِي عَمَّنْ لَمْ
يَسْتَفْعِنْ عَنْ فَضْلِكَ وَرَأَيْتُ أَنَّ طَلَبَ الْحَتَّاجِ إِلَى الْخُفَّاءِ سَقَمٌ مِنْ بَلِيمٍ
وَضَلَّةٌ مِنْ عَقْلٍ فَمَا قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أَقَابٍ طَلَبُوا لِعِزِّ
بَيْتِكَ فَدَلُّوا وَرَأَوْا مَوَالِ ثَرْوَةٍ مِنْ سِوَاكَ فَانْقَرُوا وَحَاوَلُوا
الْإِثْرَ لِفَقَاعٍ فَاتَّضَعُوا فَصَحُّ بُعَايَتِهِ أَمْثَالُهُمْ حَارِمْ وَفَقَتْهُ إِحْتِبَاةُ
وَأَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ إِحْتِيَازُهُ فَانْتَ يَا مَوْلَايَ دُونَ كُلِّ
مَسْئُولٍ مُؤَمِّدٍ مَسْأَلَتِي وَدُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِي حَاجَتِي أَنْتَ
الْمُخْصُوصُ قَبْلَ كُلِّ مَدْعُوبٍ مَدْعُوِي لَا يَشْرُكَكَ أَحَدٌ فِي رَجَائِي
وَلَا يَنْفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي وَلَا يَنْظِمُهُ وَلَا يَأْكُ بِدَائِي لَكَ
يَا إِلَهِي وَحْدَانِيَّةُ الْعَدَمِ وَمَلَكَهُ الْقُدْرَةُ الصَّمَدُ وَفَضِيلَةُ
الْحَوْلِ وَالْقُوَّةُ وَدَرَجَةُ الْعُلُوِّ وَالرَّفْعَةِ وَمَنْ سِوَاكَ مَرْحُومٌ فِي
عَمْرِهِ مَغْلُوبٌ عَلَى أَمْرِهِ مَقْهُورٌ عَلَى شَأْنِهِ مُخْتَلِفٌ الْحَالَاتِ
مُتَنَقِّلٌ فِي الصِّفَاتِ مُتَعَالِيٌّ عَنِ الْأَسْبَابِ وَالْأَضْدَادِ
وَكَبِيرٌ عَنِ الْأَمْثَالِ وَالْأَنْدَادِ قُبْحَانُكَ لَا إِلَهَ
إِلَّا أَنْتَ

28. He crieth out for assistance to the Almighty God.

O Lord I have sincerely turned unto Thee by cutting myself off from others, and have come into Thy presence with my whole (soul), and have turned away my face from him who is in need of Thy bounty, and have withdrawn my request from him who is not independent of Thy favour, and have discovered that the application of the needy to the needy is foolish and an error of reason ; for many a man have I seen O Lord, who applied for honour to another than Thee and was disgraced ; and aimed at prosperity through some one else besides Thee, and was reduced to want ; and strove for exaltation, and was humbled So that a cautious man reformed himself by observing their example : for his taking heed benefited him and his choice directed him in the path of righteousness.

And Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made and Thou, of all those to whom people address their prayers, art the satisfier of my need ; my petition is particularly directed to Thee in preference to every one else who is prayed to.

I do not associate with Thee any one, in my hope ; and none is united with Thee in my prayer, nor does my supplication include any other than Thee. To Thee alone my Lord belongeth (the absolute) unity of number,¹ and the exercise of eternal authority, and the excellence of power and strength, and the rank of exaltation and dignity :

And every one besides Thee, is an object of pity throughout his life, subordinate in his affair, a subject as regards his condition, changing in his circumstances, altering in qualities . But Thou art far exalted above having similars and opposites, and far more glorious than having peers and equals ; therefore Thou art Holy ; there is no God but Thee.

(1) i. e. in the case of others the unity is only relative as for instance, the unity of the individual in relation to the species.

وَكَايَ مَنْ عَمَّا عَلَيْكَ السَّلَامُ إِذَا فَرَّقَ بَيْنَكَ وَالزُّمَرِ

اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِي أَرْضٍ اقْتَابَسُوهُ الظَّنَّ وَفِي الْجَالِنَا
بَطُولَ الْأَمَلِ حَتَّى التَّمَسَّنَا أَرْضَ أَقْلِكَ مِنْ عِنْدِ الْمُرُورِقِينَ وَطَمِعْنَا
بِمَالِنَا فِي أَعْيَارِ الْمُعَمَّرِينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لَنَا يَقِينًا
صَادِقًا تَكْفِينَا بِهِ مِنْ مَوْنَةِ الطَّلَبِ وَالْهُمْنَانِ ثِقَةً خَالِصَةً تُغْفِينَا
بِهِ مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَائِكَ فِي
وَحْيِكَ وَاتَّبَعْتَهُ مِنْ قَسِيكَ فِي كِتَابِكَ قَاطِعًا لِاهْتِمَامِنَا بِالرُّبُوقِ
الَّذِي تَكْفَلْتَ بِهِ وَحَسْمًا لِلِإِشْتِغَالِ بِمَا صُمِنْتَ الصِّفَايَةَ لَهُ
فَقُلْتَ وَقَوْلِكَ الْحَقُّ الْأَصْدَقُ وَأَقْسَمْتَ وَقَسَمَكَ الْأَبْرَارُ الْأَوْفَى وَ
فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ثُمَّ قُلْتَ قُورَبِ السَّمَاءِ وَالْأَرْضِ
إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ يَنْطِقُونَ

29. His prayer, when in straightened circumstances.

O Lord verily Thou didst try us in our means of support when we failed to trust Thee ; and in the length of our lives with far-reaching hopes ; till we sought for Thy sustenance, from recipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore bless Mohammad and his 'Al (family) and grant us a sincere faith whereby to deliver us from the toil of earning a living, and inspire us with pure confidence whereby to protect us from the hardships of fatigue :

And let what Thou hast explained of Thy promises, in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide, and restrain us from undertaking to secure that, a sufficiency of which Thou hast guaranteed :

For, Thou hast said, and Thy saying is right and most true ; and sworn, and Thy oath is most righteous and faithful (saying), " And in the sky is your subsistence and what you have been promised," and Thou hast added, " And by the Lord then of heaven and earth* it† is as true as that you speak."

† The quotation is from the Quran Chapter 51 versus 22 and 23.

This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.

وَكَانَ فِي عَالَمِهِ عَلَيْهِ السَّلَامُ فِي الْمَعْنَى عَالِمُ الدِّينِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي الْعَافِيَةَ مِنْ دَمِنٍ يَخْلُقُ بِهَا
وَجْهِي وَجَارُفِي وَذَهَبِي وَيَسْتَعْبِلْهُ فِكْرِي وَيَطُولُ بِمَا رَسَيْتَهُ
شُعْلِي وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمِّ الدِّينِ وَفِكْرِهِ وَشُعْلِ الدِّينِ
وَسَهْمِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي مِنْهُ وَأَسْتَجِيرُ بِكَ يَا رَبِّ مِنْ
ذَلَّتِهِ فِي الْحَيَاةِ وَمِنْ سَبْعَتِهِ بَعْدَ الْوَفَاةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَجِرْنِي مِنْهُ يَوْسُوعَ قَاضِي الْأَوْكَافِ وَأَبِي لَئْلِي لَئْلِي لَئْلِي لَئْلِي لَئْلِي
وَالِهِ وَأَجْبُنِي عَنِ الشَّرَفِ وَالْإِثْرِ دِيَارِ وَقَوْمِي بِالْبَذْلِ وَالْإِفْضَالِ
وَعَلِمَتِي حُسْنَ الْقُدْرِ وَأَقِضْنِي بِلُطْفِكَ عَنِ الشُّبْهِ وَالْجَبْرِ
مِنْ أَسْمَاءِ الْحَلَالِ أَرْزَاقِي وَوَجْهِي فِي أَهْوَالِ الْبَلَاءِ تَفَاقِي وَآذِرْ
عَيْنِي مِنَ الْمَالِ مَا يُحْدِثُ لِي مَخِيلَةً أَوْ تَأْدِيًا إِلَى بَغْيٍ أَوْ مَا تَعَقَّبُ
مِنْهُ طُغْيَانًا اللَّهُمَّ رَحِّبْ لِي صُحْبَةَ الْفُقَرَاءِ وَأَعِزَّنِي عَلَى
صُحْبَتِهِمْ بِحُسْنِ الصُّبْرِ وَمَا رَوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَةِ
فَادْخِرْهُ لِي فِي خَزَائِنِكَ الْبَاقِيَةِ وَاجْعَلْ مَا خَوَّلْتَنِي مِنْ حَطَائِمِهَا
وَهَجَلَتِ لِي مِنْ مَتَاعِهَا بُلْغَةً إِلَى جَوَارِكَ وَوَصْلَةً إِلَى قُرْبِكَ وَذَرِيَّةً
إِلَى جَنَّتِكَ إِنَّكَ دُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

30. He prayeth for help in repaying debt.

O Lord bless Mohammad and his 'Al (family), and give me security from a debt, which causes my countenance to fade, and on account of which my wits are confounded, and by reason of which my mind is perplexed, and owing to uniform continuance of which my toil is prolonged.

I seek Thy protection O Lord, against the sadness of debt and its care, and anxiety of debt and its sleeplessness; therefore bless Mohammad and his 'Al (family) and protect me from it: and of Thee do I seek deliverance from its disgrace in this life, and penalty after death; therefore bless Mohammad and his 'Al (family), and deliver me from it, with an excellent prosperity or sufficiency.

O Lord bless Mohammad and his 'Al (family) and restrain me from extravagance and excess, and correct me with generosity and economy; and teach me the (secret of) accurate (valuation of money), and graciously restrict me from dissipation; and let my sustenance flow from honest sources, and direct my expenditure in matters of righteousness; and keep off from me the wealth that would create in me conceit, or lead me to disobedience, or which would induce me to stubbornly resist authority.

O Lord make me love the company of the poor¹ and help me in associating with them, with abundant patience; and whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores; and let what Thou hast conferred on me of its trash, and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighbourhood, and a step² in Thy direction, and a means of entrance to Thy Paradise, Verily Thou art the Possessor of Great Kindness, and Thou art Generous and Bountiful.

(1) Lit needy.

(2) Lit link, a means of connection.

وَكَانَ مِنْ مَنَاجِرِ عِبَادِكُمُ الَّذِينَ كَانُوا يُخَوِّفُونَ نَارًا

اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَسْتُ الْوَاصِفِينَ وَيَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ
الرَّاجِينَ وَيَا مَنْ لَا يَصْنَعُ لَهُ دِيَّةَ أَجْرِ الْحَسَنِينَ وَيَا مَنْ هُوَ مَسْتَهْلِكُ
خَوْنِ الْعَابِدِينَ وَيَا مَنْ هُوَ غَايَةُ خَشْيَةِ الْمُتَّقِينَ هَذَا مَعَامُرٌ مِنْ
تَدَاوُلَتِ أَيْدِي لَذُنُوبٍ وَقَادَتُهُ أَرْفَعَةُ الْخَطَايَا وَاسْتَحْوَذَ
عَلَيْهِ الشَّيْطَانُ فَقَصَرَ عَمَّا أَمَرَتْ بِهِ تَقَرُّبُ طَاوَعَاطَى مَا هَيْكَتْ عَنْهُ
تَقَرُّبُ رَأْيِ الْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ أَوْ كَأَمْسِكَ فَضْلَ إِحْسَانِكَ
إِلَيْهِ حَتَّى إِذَا انْتَهَمَ لَهُ بَصَرُ الْهَدَى وَتَقَشَّعَتْ عَنْهُ سَحَابُ الْبُلْعَى
أَحْطَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَرَفِي مَا خَالَفَ بِهِ رَبَّهُ قَرَأَى كَيْدَ
عِصْيَانِهِ كَيْدًا وَجَلِيلًا مَخَالِفَتِهِ جَلِيلًا فَأَقْبَلَ نَحْوَكَ مُؤْمِلًا لَكَ
مُسْتَعِيًا بِمَنْكَ وَوَجْهَ رَعْبَتُكَ إِلَيْكَ نِقْتَةً بِكَ فَأَمَّا كَ بِطَمَعِهِ
يَقِينًا وَقَصْدًا لِكَيْفُونِهِ إِخْلَاصًا قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ
مَطْمُوعٍ فِيهِ غَيْرُكَ وَأَفْرَحَ رُوعُهُ مِنْ كُلِّ مَخْدَأٍ وَرَيْبَةٍ سِوَاكَ
فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا وَغَمَضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعًا
وَطَاطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَدَلِّلًا وَابْتَشَكَ مِنْ سِيرَةٍ مَا أَنْتَ
أَعْلَمُ بِهِ مِنْهُ خُضُوعًا وَعَدَدٌ مِنْ دُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُضُوعًا

81. A prayer wherein he mentioneth repentance.

O Lord whom the praise of those that praise cannot describe; and O Thou beyond whom the hopes of such as hope, cannot go; and O Thou with whom the reward of the righteous is not lost; and O Thou who art the object of fear for the devout; and O Thou who art the extremity of dread to the pious, this is the position of one whom the hands of sin have suddenly seized; and who is pulled by the reins of guilt, and over whom Satan hath prevailed;

So he entirely failed to do what Thou hast commanded, by omitting to perform it, and lingered fondly in what Thou hast prohibited like one ignorant of Thy power over him, or like the one who denies Thy precious benevolence to him;

Till the eyes of guidance opened for him, and the clouds of blindness dispersed from him, when he fully realised what injustice he had done to his soul, and thought of that in which he had opposed his Creator.

So he saw the heinousness of his guilt in all its magnitude, and the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (favour) and feeling shame before Thee; and directed his inclination unto Thee, trusting in Thee truly, owing to his longing, and turned towards Thee sincerely on account of his fear; his longing being free from every thing longed for except Thee; and his fear of every dreaded object, save Thee being removed.

Therefore he stood up in Thy presence, supplicating, and bent his eyes towards the earth, meekly; and bowed his head to the ground, humbly, and in lowliness of spirit made confession unto Thee of his secret, which Thou knowest better than he, and in humility enumerated his sins which Thou hast numbered:

وَأَسْتَغْفِرُكَ بِكَ مِنْ خَطِيئَتِي وَأَقْرَبُ بِهِ فِي عِلْوِكَ وَقُبْحِي مَا أَهْضَمْتُ فِي
حُكْمِكَ مِنْ ذُنُوبٍ أَذْبَرْتَ لَكَ أَتَاهَا فَتَهَبَتْ وَأَقْبَلَتْ تَيْمَنَاتُهَا
فَلَيْسَتْ لَكَ مِثْرَبُ الْإِثْمِ عَدْلُكَ إِنْ عَاقَبْتَهُ وَلَا يَسْطَرُّ عَقُوبَكَ
إِنْ عَفَوْتَ عَنْهُ وَرَحِمْتَهُ لَا تَكُ الرَّبُّ الْكَثِيرُ الَّذِي لَا يَتَعَاظَمُهُ
عَمَلُهُ الَّذِي لَا تَنْبِيءُ الْعَظِيمُ اللَّهُمَّ فَهَذَا أَذَاتُ حُكْمِكَ مُطَهَّرًا لِأَمْرِكَ
فِيمَا أَمَرْتَ بِهِ مِنَ الدَّعَاءِ مُسْتَحْجِزًا وَعَدْلِكَ فِيمَا وَعَدْتَ بِهِ مِنَ الْإِجَابَةِ
لَاذَقُولُ هُ ادْعُونِي أَسْتَجِبْ لَكُمْ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْقِبْ
بِمَغْفِرَتِكَ كَمَا لَقَيْتَكَ بِإِقْرَارِي وَارْقُبْنِي عَنْ مَصَارِيحِ الذُّنُوبِ كَمَا
وَضَعْتَ لَكَ نَفْسِي وَاسْتَرْفِي بِسِرِّكَ كَمَا تَأْتِيَنِي مِنَ الْإِنْقِلَابِ
اللَّهُمَّ وَثِّقْ فِي طَاعَتِكَ نَفْسِي وَاحْكَمْ فِي عِبَادَتِكَ بَصِيرَتِي وَ
وَقِفْ فِي مَنَ الْأَعْمَالِ بِالسَّيْلِ بِهَدْنِ الْخَطَايَا عَقِي وَتَوَقَّفْ عَلَى
مِلَّتِكَ وَمِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَقَّفْتَنِي اللَّهُمَّ لِي فِي
أَقْرَبُ إِلَيْكَ فِي مَقَامِي هَذَا مِنْ كِبَارِ ذُنُوبِي وَطَعَائِرِهَا وَبَوَائِي
سَيِّئَاتِي وَظَوَائِرِهَا سَوَالِفَ رَأْيِي وَخَوَائِدِهَا تَوْبَةً مِنْ لَاحِقَاتِ
نَفْسِي بِمَعْصِيَةٍ وَلَا يَصْهَرُ أَنْ يَعُودَ فِي خَطِيئَةٍ وَقَدْ قُلْتُ يَا إِلَهِي فِي
حُكْمِكَ كَيْفَ رَأَيْتَ قَبْلَ التَّوْبَةِ عَنْ عِبَادِكَ وَتَعَفُّو عَمِي
السَّيِّئَاتِ وَتَوْبِ الْقَوَائِيْنِ فَاقْبَلْ تَوْبَتِي كَمَا وَهَبْتَ وَلَعَمْرُكَ
عَنْ سَيِّئَاتِي كَمَا جِئْتَنِي وَأَرْجِبْ لِي بِحُبَّتِكَ كَمَا شَرِطْتَ

And asked Thy deliverance from the greatest sin of those into which he fell with Thy knowledge, and from the fear of such as disgraced him in respect of Thy command, the pleasures of which sins deserted him and passed away, and the penalty of which stayed and became permanent.

He doth not deny Thy Justice O Lord, if Thou punish him, nor doth he consider Thy forgiveness great if Thou forgive him and pity him; for verily Thou art the Gracious Master, who doth not deem it difficult to forgive great sins.

Therefore Behold O Lord, here I am, I have come to Thee in prayer in obedience to Thy command expecting the fulfilment of Thy promise, wherein Thou hast promised to answer; for Thou hast said: "Call upon me, I will hearken unto you;"¹

Therefore bless, O Lord, Mohammad and his 'Al (family) and grant me Thy pardon, as I have come to Thee with confession; and raise me from the stumbling block of sin, as I have humbled my spirit before Thee; and hide me with Thy covering as Thou hast delayed to wreak vengeance on me.

O Lord and confirm my resolution to obey Thee, and strengthen my insight in adoring Thee and give me grace for actions that may wash off the taint of guilt from me: and let me die in Thy creed and the creed of Thy Apostle Mohammad (peace be on him) when Thou makest me to die.

O Lord I repent unto Thee, in this my situation, of my great sins and the small, of the open wrongs and the hidden ones and my old errors and those that are recent with the repentance of him who would not even talk to his soul of disobedience, nor ever think of returning to any sin.

And verily Thou hast said O Lord, in Thy Mighty Book that "Thou acceptest repentance from Thy creatures, and forgivest sins, and that Thou lovest those who repent;" therefore accept my repentance as Thou hast promised, and forgive my sins as Thou hast guaranteed, and grant me Thy love as Thou hast agreed.

1. the Quran chap 40 verse 63.

2. Quran-chap 1 verse 222

وَلَكَ يَا رَبِّ شَرُّطِي إِلَّا أَعُوذَ فِي مَكْرُومِكَ وَضَمَانِي إِلَّا أَرْجِعَ فِي
مَدْمُومِيكَ وَعَهْدِي أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيكَ اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ
أَعْلَمُ بِمَا عَمِلْتُ فَأَغْفِرْ لِي مَا عَمِلْتُ وَأَصْرِفْنِي بِهَيْدَرَتِكَ إِلَى الْمَحَبَّةِ
مَا احْتَبَبْتَ اللَّهُمَّ وَعَلَى تَبِعَاتِكَ قَدْ خِصْطُوهُنَّ وَتَبِعَاتِكَ قَدْ نَسِيَتْهُنَّ
وَكُلُّهُنَّ بِمِثْلِكَ الَّتِي لَا تَسَامُ وَعِلْمُكَ الَّذِي لَا يَنْسِي نَعُوضُ
مِنْهَا أَهْلَهَا وَلَطَطُّ عَيْنِي وَزَيْرُهَا وَخِفْتُ عَيْنِي نِقْلَهَا وَأَعِصْمِي
مِنْ أَنْ أَقَارِفَ مِنْهَا اللَّهُمَّ وَإِنَّهُ لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعِصْمِكَ
وَلَا اسْتِمْسَاكَ بِي عَنْ الْخَطَايَا إِلَّا بِعِصْمِكَ فَتَقَوِّنِي بِهَيْدَرَتِكَ
كَافِيَةٍ وَتَوَلَّنِي بِعِصْمَتِكَ مَا نَعَى اللَّهُمَّ وَأَيُّمَا عَبْدٍ تَابَ إِلَيْكَ وَهُوَ
فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسْمَحْ لِتَوْبَتِهِ وَعَايِدْ فِي ذَنْبِهِ وَخَطِيئَتِهِ
فَإِنِّي أَعُوذُ بِكَ أَنْ أَكُونَ كَذَلِكَ فَاجْعَلْ تَوْبَتِي هَذِهِ
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ تَوْبَةً مُوجِبَةً لِلْمَحْوِ مَا سَلَفَ
وَالسَّلَامَةُ فِي مَا بَقِيَ اللَّهُمَّ إِنِّي أَعْتَزُّ بِرَأْسِكَ مِنْ جَهْلِي وَأَتَوَكَّلُ
سُوءَ فِعْلِي فَاصْصِنِّي إِلَى كَفِّ رَحْمَتِكَ نَطْوُلًا وَاسْتُرْنِي بِسِتْرِ
عَافِيَتِكَ تَفَضُّلاً اللَّهُمَّ وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ
إِرَادَتَكَ أَوْ زَالَ عَنْ مَحَبَّتِكَ مِنْ خَطَرَاتِ قَلْبِي وَلَحْظَاتِ عَيْنِي

And I offer unto Thee O Lord my promise that I will not return to what Thou hatest, and my guarantee, that I will not go back to what Thou disapprovest; and my covenant, that I will give up all acts of disobedience unto Thee

O Lord verily Thou knowest better what I have done, therefore forgive me what Thou knowest; and with Thy power turn me to what Thou lovest.

O Lord, I am under obligations some of which I do remember, and some of which I have forgotten, but all of them are before Thy eye which doth not sleep, and before Thy knowledge which doth not forget, therefore give compensation to those that are entitled to it from me and remove from me the burden of those (obligations), and lighten for me their weight, and guard me from going near* the like of them again.

O Lord, and verily I cannot be faithful to my repentance save with Thy protection, nor can I withhold myself from transgressions, but with Thy power Therefore strengthen me with a sufficient strength, and guard me with effectual protection.

O Lord whatever creature repenteth unto Thee, and he in Thy secret knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy protection against being like this

Therefore let this my repentance be a penitence after which I may have no need to repent—a repentance causing obliteration of what is past, and safety in what remaineth (yet.)

O Lord I apologise unto Thee for my ignorance, and ask Thy pardon for my evil actions; therefore admit me into the protection of Thy mercy, with thy grace, and cover me with the covering of Thy security, with Thy favour.

O Lord, I repent unto Thee of every thing (which contradicteth Thy will, or which hath forfeited Thy love) of the thoughts of my mind, and glances of my eye, and utterances

* committing.

وَحِكَايَاتِ لِسَانِي تَوْبَةً تَسْلُمُ بِهَا كُلُّ جَارِحَةٍ عَلَى حَيَاةِهَا مِنْ تَبَاعَاتِكَ
وَنَأْمَنْ مِمَّا يَخَافُ الْعُتْدُونَ مِنْ أَيْدِي سَطَوَاتِكَ اللَّهُمَّ وَارْحَمْ
وَحَدَّثِي بَيْنَ يَدَيْكَ وَوَجِيبِ قَلْبِي مِنْ خَشْيَتِكَ وَأَضِطْرَابِ رُكَاثِي
مِنْ هَيْبَتِكَ فَقَدْ أَقَامَتْنِي يَا رَبِّ دُورِي مَقَامَ الْخِزْيِ بِفِتْنَتِكَ
فَإِنْ سَكَتَ لَمْ يَنْطِقْ عَنِّي أَحَدٌ وَإِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَةِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ وَعُدْ
عَلَى سَيِّئَاتِي بِعَفْوِكَ وَالْخِزْيِ جَزَائِي عُنُوبَتِكَ وَأَبْطِ عَلَى
طَوْلِكَ وَجَلِّ لِي بِسِتْرِكَ وَافْعَلْ بِي فِعْلَ عَزِيزٍ يُضَرِّعُ إِلَيْهِ عَبْدٌ
ذَلِيلٌ فَرَحِمَهُ أَوْ غَنِي تَعَرَّضَ لَهُ عَبْدٌ نَفِيرٌ فَعَسَاهُ اللَّهُمَّ
لَا حَفِيرَ لِي فَاخْخِرْ فِي عِزِّكَ وَلَا شَفِيعَ لِي إِلَيْكَ فَلْيَسْفَعْ لِي فَضْلَكَ
وَقَدْ أَوْجَلْتَنِي خَطَايَايَ فَلْيُؤْمِتْنِي عَفْوُكَ فَمَا كُلُّ مَا نَطَقْتُ
بِهِ عَنْ جَهْلِ مِتِّي بِسُوءِ آثَرِي وَلَا لِسِيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمٍ
فِعْلِي لَكِنْ لِيَسْمَعْ سَمَاؤُكَ وَمَنْ فِيهَا وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا أَظْهَرْتُ
لَكَ مِنَ التَّذَمُّرِ وَلَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَةِ فَلَعَلَّ بَعْضَهُمْ
بِرَحْمَتِكَ يَرْحُمُنِي لِسُوءِ مَوْقِفِي أَوْ تَذَرِكُهُ الرِّقَّةَ عَلَى لِسُوءِ
حَالِي فَيُنَالَنِي مِنْهُ بِدَعْوَةٍ هِيَ أَسْمَعُ لَدَيْكَ مِنْ
دُعَائِي أَوْ شَفَاعَةٍ أَوْ كَدِّ عَمَلِكَ مِنْ شَفَاعَتِي
تَكُونُ بِهَا جَنَائِي مِنْ غَضَبِكَ وَقَوْمِي بِرِصَالِكَ

of my tongue, with a repentance* whereby every organ may remain safe in itself, from Thy punishments, and be secure from what the transgressors fear of Thy painful wrath

Therefore have mercy, O Lord, upon my lowliness in Thy presence, and upon my heart which beats violently because of fear of Thee, and upon my limbs which tremble through dread of Thee, for, verily O my sustainer, my sins have placed me in a disgraceful situation in Thy presence, so if I remain silent, no one will speak in my behalf, and if I beg for intercession I am not worthy of it

O Lord bless Mohammad and his 'Al (family) and let Thy Grace intercede for my wrongs, and turn to my evil with Thy forgiveness, and do not visit me with what I deserve of Thy torment, and spread over me Thy bounty, and cover me with Thy screen, and do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy, or that which a possessor of wealth would do to relieve a needy creature who appears before him

O Lord there is none to shelter me from Thee, therefore Thy majesty ought to protect me, and there is none to intercede for me with Thee, therefore Thy kindness ought to mediate for me; and verily errors have terrified me therefore Thy forgiveness ought to assure me For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what hath gone before of my blame-worthy conduct; but in order that Thy heaven and those in it, and Thy earth and those on it, may listen to what I have expressed unto Thee of contrition, and of repentance through which I have sought Thy shelter, expecting that perhaps, some of them may, through Thy grace, pity me owing to my unfavourable situation; or that tenderness for me, may overcome some one on account of my evil plight, and I may thus obtain from him a prayer more worthy of being listened to than my own entreaty, or an intercession stronger than my own pleading, (and) which may be the cause of my deliverance from Thy wrath, and of success in winning Thy approbation

* Contrition

اللَّهُمَّ إِنْ يَكُنِ التَّائِبُ مُتَوِّبَةً إِلَيْكَ فَإِنَّا أَنذَرُ التَّائِدِينَ وَإِنْ يَكُنِ
 التَّائِبُ لِمَعْصِيَتِكَ إِنَابَةً فَإِنَّا أَوَّلُ الْمُنِيبِينَ وَإِنْ يَكُنِ الْإِسْتِغْفَارُ
 حِطَّةً لِلذَّنُوبِ فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكَمَا أَمَرْتَ
 بِالتَّوْبَةِ وَخَمَنْتَ الْقَبُولَ وَحَشَنْتَ عَلَى الدُّعَاءِ وَوَعَدْتَ الْجَاذِبَةَ
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَوْبِلْ تَوْبَتِي وَلَا تُرْجِعْنِي مُرْجِعَ الْخَبِيرِ
 مِنْ رَحْمَتِكَ إِنَّكَ أَنْتَ التَّوَّابُ عَلَى الْمُنْذِرِينَ وَالرَّحِيمُ لِلْخَاطِئِينَ
 الْمُنِيبِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَاهُ وَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَذْتَنَاهُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 صَلَوةً تَشْفَعُ لَنَا يَوْمَ الْقِسْمَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ إِنَّكَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ عَلَيْكَ يَسِيرٌ

O Lord if contrition be a (sufficient) repentance in Thy sight, verily I am the most contrite of those who feel contrition ; and if the giving up of Thy disobedience be conversion, then I am the foremost of converts , and if asking forgiveness, be a removal of sins, then verily I am of those who pray unto Thee for pardon.

O Lord as Thou hast enjoined repentance and guaranteed acceptance, and hast encouraged prayer and promised to answer therefore, bless Mohammad and his 'Al (family) and accept my repentance, and do not turn me back disappointed from Thy mercy , verily Thou art the greatest acceptor of repentance (from) sinners, and compassionate to the erring that return (unto Thee)

O Lord bless Mohammad and his 'Al (family) as Thou hast guided us through him, and bless Mohammad and his 'Al (family) as Thou hast delivered us by him, and bless Mohammad and his 'Al (family) with a blessing which may intercede with Thee for us on the Day of resurrection, and the Day of need Verily Thou hast power over every thing, and every thing is easy for Thee

وَكَانَ مِنْ دُونِهَا أَلَمٌ لَئِيمٌ لَكَ صَلَواتُكَ لِلنَّفْسِ وَالْجَنَّةِ وَاللَّهِ

اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُنَاطِدِ بِالْخُودِ وَالسُّلْطَانِ نَسْتَعِيزُ بِغَيْرِ جُنُودٍ
وَلَا أَعْوَانٍ وَالْعِزَّ الْبَاقِيَّ عَلَى مِرَالِدِ هُورٍ وَخَوَالِي الْأَعْوَامِ وَمَوَاضِي
الْأَرْمَانِ وَالْأَيَّامِ عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ وَ
لَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ وَاسْتَعْلَى مُلْكُكَ عَلَواتِ الْأَشْيَاءِ
دُونَ بُلُوغِ أَمَدِهِ وَلَا يَبْلُغُ أَذْنِي مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ
أَفْضَى نَعْتِ النَّاعِيَتَيْنِ نَسْتَفِيكَ الصِّفَاتِ وَتَفَسَّخْتَ دُونَكَ
النُّعُوتِ وَحَارَتْ فِي كِبَرِيَّاتِكَ لَطَائِفُ الْأَوْهَامِ كَذَلِكَ
أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلِيَّتِكَ وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ
وَأَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا الْجَسِيمُ أَمَلًا خَرَجْتُ مِنْ يَدَيْ
أَسْبَابِ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ وَتَقَطَّعَتْ عَنِّي عِصْمُ
الْأَمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ قَلَّ عِنْدِي مَا أَعْتَدْتُ
بِهِ مِنْ طَاعَتِكَ وَكَثُرَ عَلَيَّ مَا أَبْؤُ بِهِ مِنْ مَعْصِيَتِكَ وَ
لَنْ يَضِيقَ عَلَيْكَ عَفْوُ عَنْ عَبْدِكَ وَإِنْ أَسَاءَ فَأَعْفُ عَنِّي

32 His prayer for himself, after finishing his nocturnal devotions, making therein confession of sin

O Lord, O Possessor of the eternally lasting kingdom, and of authority, predominant without (support of) armies, and (other) assistants, and of majesty, lasting despite the passage of ages, and succession of years, and the passing of eras and days

Thy authority prevaileth with a predominance that hath no bound as regards beginning, and no limit with regard to end, And exalted is Thy kingdom with an elevation, so that (all) things fall short of reaching its utmost height, and the least of it wherewith Thou hast distinguished Thyself can not be reached by the utmost praises of those that praise.

In Thee are attributes confounded, and descriptions of Thee brought to nought, and with* Thy Majesty the powers of the imagination are overwhelmed

Such Thou art O God, preeminent in Thy preeminence and will remain so always without decay, and I am a servant, meagre as regards good deeds and overfull of hopes, from my hands are gone the means of obtaining my desires except what Thy Grace hath given unto me† and for me are cut the cords of hope, save Thy forgiveness on which I rely Little do I possess (of) that, which I may reckon (to be) of service to Thee, and there is much against me which I admit (is) disobedience to Thee still it is not difficult for Thee to forgive Thy servant, even though wicked, therefore forgive me

* That is, in contemplating Thy Majesty

† Another version could be —

I have lost hold of all the links (of good deeds) that connected me with Thee, except those which Thy mercy has allowed me to retain, i. e. I do not deserve Thy favour because of my merit but Thou shewest me kindness out of Thy mercy

اللَّهُمَّ وَقَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ وَانْكَشَفَ كُلُّ
 مَسْتُورٍ دُونَ خُبْرِكَ وَلَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ وَلَا
 تَعْزُبُ عَنْكَ غِيَبَاتُ السَّرَائِرِ وَقَدْ اسْتَحْوَذَ عَلَيَّ عُدُوُّكَ
 الَّذِي اسْتَنْظَرَكَ لِعَوَائِي فَأَنْظَرْتَهُ وَاسْتَهْلَكَ إِلَى يَوْمِ
 الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ فَأَوْقَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ
 مِنْ صَغَائِرِ ذُنُوبٍ مُؤَبِّقَةٍ وَكَبَائِرِ أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا
 قَارَفْتُ مَعْصِيَتَكَ وَاسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخَطَكَ قَتَلَ
 عَيْنِي عَذَارَ عَدْرِهِ وَتَلَقَّانِي بِكَلِمَةِ كُفْرِهِ وَتَوَلَّى الْبَرَاءَةَ مِنِّي
 وَأَذْبَرَ مَوْلِيَائِي عَنِّي فَأَصْحَرَنِي لِغَضَبِكَ فَرِيدًا وَأَخْرَجَنِي إِلَى
 مَنَاءِ نَفْسِكَ طَرِيدًا الْأَشْفِعُ لِي إِلَيْكَ وَلَا خَفِيرٌ يُؤْمِنُنِي
 عَلَيْكَ وَلَا حِصْنٌ يَحْجُبُنِي عَنْكَ وَلَا مَلَأُ دَأْبَ الْجَاءِ إِلَيْهِ مِنْكَ
 فَهَذَا مَقَامُ الْعَائِدِ بِكَ وَحَقُّ الْمُعْتَرِفِ لَكَ فَلَا يَضِيقُنَّ
 عَيْنِي فَضْلُكَ وَلَا يَقْصُرُنَّ دُونِي عَفْوُكَ وَلَا الْكُنْ أَخِيَبَ
 عِبَادِكَ النَّاسِيبِينَ وَلَا أَقْطُ وَقُودَكَ الْأَمِلِينَ وَاعْفُ عَنِّي إِنَّكَ
 خَيْرُ الْغَافِرِينَ اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَرَكَبْتُ وَنَهَيْتَنِي
 فَرَكَبْتُ وَسَوَّلْتَ لِي الْخَطَاءَ خَاطَرُ السُّوءِ فَقَرَّطْتُ

O Lord, verily Thy knowledge extends to secret acts, and every hidden thing is revealed to Thy mind and the most minute affairs are not lost sight of by Thee, nor do the most hidden secrets remain unknown to Thee: .

And verily I have been overpowered by Thy enemy, who begged of Thee leisure to mislead me and Thou didst grant him, and asked of Thee time till Doomsday, to lead me astray, and Thou gavest him time; so he hath involved me (in ruin).¹

And verily I fled unto Thee from small sins that are pernicious, and great ones that are destructive, (but in vain), and when I transgressed against Thee, and became worthy of Thy wrath for my misconduct, he snatched away from me the reins of his deception, and faced me with his blasphemy and sought separation from me, and turned away his face from me,²

So he led me alone to the forest of Thy wrath, and turned me out rejected (to wander) in the expanse of Thy chastisement, there being no mediator to intercede for me, with Thee, and no protector to shelter me against Thee, and no stronghold to hide me from Thee, and no refuge to which I could retreat from Thee.

Such, therefore is the position of him, who seeketh Thy shelter, and the situation of him who makes confession unto Thee;

Therefor do not withdraw from me, Thy grace; and do not stint in my case, Thy pardon, and do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success); and forgive me, for verily Thou art the best of those that forgive.

O Lord, verily Thou didst command me and I failed (to obey); and didst restrict me and I rebelled; and evil thoughts adorned wrong for me, so that I welcomed it.

1 The reference is to Quran Chap. XV verses 30 to 42.

2. The reference is to Quran Chap LIX verse 16.

وَلَا اسْتَشْهِدْ عَلَى صِيَامِي نَهَارًا وَلَا اسْتَجِيرُ بِتَهَجُّدِي لَيْلًا وَلَا
تُنِنِّي عَلَيَّ بِأَحْيَائِهَا سُنَّةٌ حَاشَا فُرُوضَكَ إِلَيَّ مَنْ ضَمَّهَا هَلَاةٌ
وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرٍ مَّا أَغْفَلْتُ مِنْ
وُظَائِفِ فُرُوضِكَ وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرْمَاتِهَا
انْتَهَكْتُهَا وَكَبَّرْتُ ذُنُوبِي اجْتَرَحْتُهَا كَأَنِّي عَافِيَتُكَ لِي مِنْ
قَضَائِحِهَا سِرًّا وَهَذَا أَمَقَامٌ مِنْ اسْتَحْبَابِ لِنَفْسِهِ مِنْكَ وَسَخَطَ عَلَيْهَا
وَرَضِي عَنْكَ فَتَقَالَتْ بَقِيسٌ خَاشِعَةٌ وَرَقَبَةٌ خَاضِعَةٌ وَظَهَرَ
مُثْقَلٌ مِنَ الْخَطَايَا وَاقْفَابَيْنِ الرَّغْبَةِ إِلَيْكَ وَالرَّهَةِ مِنْكَ
وَأَنْتَ أَوْلَى مِنْ رَجَاءٍ وَأَحَقُّ مِنْ خَشْيَةٍ وَأَتَقَاهُ فَأَعْطَيْتَنِي
يَا رَبِّ مَا رَجَوْتُ وَارْمِي مَا حَذَرْتُ وَعُدُّ عَلَى بَعَائِدَةٍ
رَحِمَتِكَ إِنَّكَ أَكْرَمُ الْمُسْتَوِلِينَ اللَّهُمَّ إِذْ سَرَرْتَنِي بِعَفْوِكَ
وَتَعَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِحَضْرَةِ الْأَلْفَاءِ فَأَجِرْنِي
مِنْ فِضِيحَاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ
الْمُقَرَّبِينَ وَالرُّسُلِ الْمَكْرُمِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارِ
كُنْتُ أَكَلِمَةً سَيِّئَاتِي وَمِنْ ذِي رَحِمَةٍ كُنْتُ أَحْتَسِبُ مِنْهُ سِرِّي رَائِي
لَمْ أَتَقِ بِهِمْ رَبِّي فِي السِّرِّ عَلَى وَثِيقَتِكَ رَبِّي فِي الْمَغْفِرَةِ لِي وَأَنْتَ
أَوْلَى مَنْ وَثِقَ بِهِ وَأَعْطَى مَنْ رَغِبَ إِلَيْهِ وَارْأَوْفَ مِنْ اسْتَرْحَمَ فَأَرْحَمْنِي
اللَّهُمَّ وَأَنْتَ حَذَرْتَنِي مَاءَ امْتِهِنًا مِنْ صُلْبِ مُتَضَائِقِ الْعَوَاطِمِ

I called on no day to be witness to my fast, and on no night to be neighbour¹ to my vigils, and no good practice praises me for having revived it to say nothing of duties enjoined by Thee, which whosoever neglected was ruined :

And I do not seek introduction to Thee, by the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things, in which I am involved, and from the bad reputation of heinous sins which I have committed there is no screen for me save Thy protection. And this is the position of one who is ashamed of his soul, before Thee, and is angry with it, and (he) is satisfied with Thee, therefore, he hath turned to Thee with a spirit meek, and a neck bowed down, and a back overburdened with errors, standing between longing for Thee, and fear of Thee, and Thou art the most worthy of those in whom we trust, and the most deserving of those feared and dreaded.

Therefore give me O Lord what I hope for, and protect me from what I fear, and bless me with a gift² of Thy mercy, verily Thou art the most generous of those that are entreated O Lord and as Thou hast enveloped me with Thy pardon, and sheathed me with Thy grace, in this abode of mortality, in the presence of (my) equals similarly, deliver me from the ignominies in the abode of permanence, in the presence of Thy favourite angels, and honourable prophets, and martyrs, and the righteous of my neighbours from whom I concealed my evils, and of kindred before whom I was ashamed because of my secret acts. I never relied on them, O my Patron, in (throwing) a covering over me,³ and trusted in Thee, my Lord, to, forgive me. And Thou art the most worthy of those that are relied on, and the most bountiful of those that are prayed to, and the most gracious of those that are entreated for mercy ; therefore pity me.

O Lord Thou didst cause me to flow down, when a contemptible liquid, through the spine, consisting of narrow

1. Companion

2. Gift return

3. That is, I never believed that they will conceal my defects, T

حَرَجَ الْمَسَالِكَ إِلَى رَحْمَةِ ضَيْقَةٍ سَتَرَتْهَا بِالْحُبِّ تُصَرِّفُنِي حَالًا
 عَنْ حَالٍ حَتَّى انْتَهَبْتَ بَنِي إِلَى تَسَامٍ الصُّورَةِ وَأَثَبْتَ فِي الْجَوَارِحِ
 كَمَا نَعَتَ فِي كِتَابِكَ نُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوْتَ
 الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْتَنِي خَلْقًا آخَرَ كَمَا شِئْتَ حَتَّى إِذَا اخْتَجَمْتُ إِلَى
 رِزْقِكَ وَلَمْ أَسْتَغْنِ عَنْ عِمَائِكَ فَضْلِكَ جَعَلْتَ لِي قُوَّةً مِنْ فَضْلِ
 طَعَامٍ وَشَرَابٍ أَجْرَيْتَهُ لَامِنِكَ الَّتِي أَسْكَنْتَنِي جَوْفَهَا وَأَوْدَعْتَنِي
 قَرَارَ رَحِيمِهَا وَلَوْ تَكَلَّنِي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي وَتَضَرَّطَنِي
 إِلَى قُوَّتِي لَكَانَ الْحَوْلُ عَيْيَ مُعْتَزِلًا وَلَكَانَتِ الْقُوَّةُ مِثْلِي بَعِيدَةً
 فَغَدَنَ وَتَنِي بِفَضْلِكَ غَدَاءَ الْبَرِّ اللَّطِيفِ تَفَعَّلُ ذَلِكَ بِي تَطَوُّلاً
 عَلَيَّ إِلَى غَايَتِي هَذِهِ لَا أَعَدُّ مُبْرَكَ وَلَا يُبْطِئُ بِي حُسْنُ صَنِيعِكَ
 وَلَا تَتَأَسَّدُ مَعَ ذَلِكَ ثِقَتِي فَأَنْفَرَعُ بِمَا هُوَ أَحْضَى لِي مِنْكَ قَدْ
 مَلَكَ الشَّيْطَانُ عِنَانِي فِي سُوءِ الظَّنِّ وَضَعَبِ الْيَقِينِ فَإِذَا أَشْكُو
 سُوءَ مَجَاوِرَتِي لِي وَطَاعِبَةَ نَفْسِي لَهُ وَأَسْتَعِظُكَ مِنْ مَلَائِكَةٍ
 وَأَتَضَرَّعُ إِلَيْكَ فِي أَنْ تُسَهِّلَ لِي رِزْقِي سَبِيلًا فَلَاكَ الْحَمْدُ عَلَا
 ابْتَدَأْتُكَ بِالنِّعَمِ الْجَسَامِ وَأَهْلَاكَ الشُّكْرَ عَلَى الْإِحْسَانِ وَالْإِنْعَامِ فَصَلِّ

vertebræ (having) narrow passages, into a narrow womb, in which Thou didst wrap me up in coverings; evolving me from stage to stage, till Thou broughtest me to the perfection of form, and didst develope in me organs, as Thou hast described in Thy Book ¹ a seed,² then a clot (of blood), then a lump of flesh, then (a frame of) bones, then Thou didst clothe the bones with flesh, then Thou createdst me a distinct creature, according to Thy will

Till when I felt need of Thy nourishment, and could not be independent of craving Thy bounty, Thou didst provide nourishment for me excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate, and in the innermost cavity of whose womb Thou didst deposit me And hadst Thou consigned me O Patron in those circumstances, to my own strength, or compelled me to resort to my own power, verily my strength would have forsaken me, and my power would have been far away from me

Therefore, Thou didst feed me out of Thy grace, with a wholesome, delicate nutriment; and this Thou art doing to me, as a matter of kindness to me, to my present moment³ Thy kindness doth not diminish, nor doth Thy benevolence towards me linger And despite this my confidence doth not become confirmed, to enable me to disengage myself (from worldly affairs, and employ myself solely) in seeking that which would be more lucky for me in Thy sight

Verily the Devil hath taken possession of my rein (through) my misgiving and weakness of belief, so I complain unto Thee, of his evil companionship and of the obedience of my soul to him, and crave Thy protection against his domination, and humbly entreat Thee to make it easy for me to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent favours, and for Thy inspiring gratitude (in return) for beneficence and bounty: Therefore bless

1. The Quran Chapter XXIII, Verse

2. Moist germ

3. Present stage of life.

عَلَى مُحَمَّدٍ وَآلِهِ وَسَهِّلْ عَلَيَّ رِزْقِي وَأَنْ تَقْتَعِي بِتَقْدِيرِكَ لِي وَ
 أَنْ تُرْضِيَنِي بِحَظَّتِي فِيمَا قَسَمْتَ لِي وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِثَمِي
 وَعُمْرِي فِي سَبِيلِ طَاعَتِكَ إِنَّكَ خَيْرُ الرَّازِقِينَ اللَّهُمَّ إِنِّي أَعُوذُ
 بِكَ مِنْ تَارٍ تَغْلُظُ بِهَا عَلَى مَنْ عَصَاكَ وَتَوَعَّدُتَ بِهَا مَنْ صَدَقَ
 عَنْ رِضَاكَ وَمِنْ تَارٍ تُورِثُهَا ظُلْمَةً وَهَيْئَةً أَلِيمَةً وَبَعِيدَةً هَاقِيَةً
 وَمِنْ تَارٍ قَدْ رَأَيْتُهَا مَرَمِيمًا وَتَسْقِي أَهْلَهَا حَيْمًا وَمِنْ تَارٍ لَا تَبْقَى
 عَلَى مَنْ تَضَرَّعَ عَلَيْهَا وَلَا تَرْحَمُ مَنْ اسْتَغْفَقَهَا وَلَا تَقْدِرُ عَلَى
 التَّخَوُّفِ مِنْ عَمَّنْ خَشَعَ لَهَا وَاسْتَسْلَمَ إِلَيْهَا تَلْقَى سُكَّانَهَا بِأَحْرَمٍ مَا
 لَدَى بَهِيمٍ أَلِيمٍ الْتِكَالِ وَشِدِّ الْوَبَالِ وَأَعُوذُ بِكَ مِنْ
 عَفَافِهَا الْفَاغِرَةِ أَفْوَاهُهَا وَمَيَّاتِهَا الصَّالِقَةِ بِأَنْبَاءِهَا
 سَرَابِهَا الَّذِي يَقْطَعُ أَمْعَاءُ وَأَفِيدَةُ سُكَّانِهَا وَيَنْزِعُ قُلُوبَهُمْ
 وَاسْتَهْدِي بِكَ لِمَا بَاعَدَ عَنْهَا وَآخَرَ عَنْهَا اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَاجْزِنِي مِنْهَا بِفَضْلِ رَحْمَتِكَ وَأَقْلِبْ عَنِّي
 بِحُسْنِ إِقَالَتِكَ وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ إِنَّكَ تَقِي
 الْمَكْرِيهَةَ وَتُعْطِي الْحَسَنَةَ وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Mohammad and his 'Al (family) and facilitate for me the obtaining of subsistence, and let me be contented with Thy decree for me, and satisfy me with my share in what Thou hast allotted to me, and let whatever is gone of my body and age, be¹ in the path of Thy service verily Thou art the best Sustainer.

O Lord I take refuge in Thee, from a fire which Thou heaped upon him who disobeyeth Thee, and with which Thou threatenest him who strayeth from obedience to Thy Will, and from a fire the light of which is darkness, and the softest of which is agonising, and the distance of which is small,² and from a fire one part of which consumeth some other part of it, and some part of which attacketh some other portion, and from a fire which reduceth the bones to decay, and maketh its inmates drink hot water, and from a fire which giveth not quarter to any who supplicate it, and doth not show mercy to any who pray to it for kindness And it hath no power to abate from any one who humbleth himself before it, and submitteth to it. It presenteth its inmates with the hottest, of what it possesseth, of tormenting punishment, and intense misery.

And I crave Thy protection from its open-mouthed scorpions, and its serpents ready to bite with their fangs, and its drink which cutteth asunder intestines and hearts of those who dwell therein and teareth out their hearts, and I beg of Thee direction for what would keep me off from this fire, and hold me back from it.

O Lord bless Mohammad and his 'Al (family) and protect me from it, with Thy excellent grace; and overlook my errors with Thy gracious pardon, and do not disgrace me O Best of Protectors, For, verily Thou wardest off evil and givest good, and dost what Thou willest, and Thou hast power over every thing.

1. That is, be counted as having been spent in Thy service 1,

2. That is even the distant flames of which are as if Thy were quite near the victim T,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا ذُكِرَ الْأَبْرَارُ وَصَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ صَلَوةً لَا يَنْقَطِعُ مَدَدُهَا وَ
 لَا يُحْطَى عَدَدُهَا صَلَوةً تَشْمَعُ الْهَوَاءَ وَتَسْلَأُ الْأَرْضَ وَفِي
 السَّمَاءِ صَلِّ اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى يَرْضَى وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 بَعْدَ الرِّضَا صَلَوةً لَا حَدَّ لَهَا وَلَا مُنْتَهَى يَا أَرْحَمَ الرَّاحِمِينَ

O Lord bless Mohammad and his 'Al (family) whenever the righteous are mentioned, and bless Mohamrad and his 'Al (family) as long as the night and day alternate, with blessings the continuance of which may not cease, and the number of which can not be counted; blessings that will pervade the atmosphere and fill the earth and heaven.

May God shower grace on him and his 'Al (family), till he is satisfied, and may God, after the satisfaction, bestow on him and his 'Al (family), a favour having no bound and no limit O Most Merciful.

وَكَاكَ مِنْ عِلْمِ الشَّيْءِ فِي الْأَسْمَاءِ

اللَّهُمَّ إِنِّي اسْتَخِيرُكَ بِعِلْمِكَ ذَعَلٍ عَلَى مُحَمَّدٍ وَآلِهِ وَافِيٍّ لِي
 بِالْخَيْرَةِ وَالْهَسَا مَعْرِفَةِ الْإِخْتِيَارِ وَاجْعَلْ ذَلِكَ ذَرْعَةً إِلَى
 الرِّضَا بِمَا قَضَيْتَ لَنَا وَالسَّلَامَ لِمَا حَكَمْتَ فَارْخُ عَمَّا سَرَّيْبِ
 الْإِرْتِيَابِ وَآيِدُنَا بِبِقَيْنِ الْمُخْلِصِينَ وَلَا تَمْنُنَا غِزَا الْمَعْرِفَةِ
 عَمَّا تَخَيَّرْتَ نَنْغِيظَ قَدْرَكَ وَتَنْكُرَهُ مَوْجِعَ رِضَاكَ وَنَجْمُكُمْ
 إِلَى الْيَقِينِ هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَأَقْرَبُ لِي بِإِعَافِيَةٍ
 وَحَبِيبٍ إِنَّمَا مَانَكُرُهُ مِنْ قَضَائِكَ وَسَهْلٌ عَلَيْنَا مَا اسْتَصْعَبُ
 مِنْ حُلْمِكَ وَالْهَسَا الْإِقْفَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَنَنْبَتِكَ
 حَتَّى لَا نَحِبَّ تَاخِيرَ مَا عَجَلْتَ وَلَا نَعْجِلَ مَا أَخَّرْتَ وَلَا نَكُرَهُ
 مَا أَحْبَبْتَ وَلَا نَتَخَيَّرَ مَا كَرِهْتَ وَاحْنِمْ لَنَا يَا إِلَهِي أَحْمَدُ
 عَاقِبَةٍ وَأَكْرَمُ مَصِيرٍ إِنَّكَ تُفِيدُ الْكَرِيمَةَ وَتُعْطِي الْجَسِيمَةَ
 وَتَفْعَلُ مَا نُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

33. Soliciting Divine advice in affairs of moment.

O Lord I consult Thee in behalf of welfare because of Thy knowledge, therefore bless Mohammad and his Al (family) and decree for me that which is good ; and inspire us with the knowledge of choice, and let this be a means towards resignation to what Thou hast decreed for us, and submission to what Thou hast commanded Therefore remove from us the scandal of doubt and support us with the certainty of the sincere And do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy decree, and dislike the place of Thy approbation, and incline towards that which is far removed from excellence of conclusion, and is very nigh the opposite of safety

And make us love what we dislike of Thy decree, and facilitate for us what we deem hard of Thy command And inspire us with submission to what Thou sendest upon us of Thy will, till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfilment of what Thou delayest, nor dislike what Thou lovest, nor chose what Thou hatest

And make the end of our lives praiseworthy, and our return toward Thee most noble.

Verily Thou givest noble benefits, and Thy gifts are magnificent ; and Thou dost what Thou willest and hast power over everything.

وَكَاذِبٌ كَذِبٌ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سِتْرِكَ بَعْدَ عِلْمِكَ وَمَعَا فَاتِكَ بَعْدَ
 خُبْرِكَ فَكُنَّا قَدْ اقْتَرَفَ الْعَاثِبَةَ فَلَمْ تَشْهَرْهُ وَارْتَلَبَ الْفَاجِتَةَ
 فَلَمْ تَقْضَهِ وَتَسْتَرِ بِالسَّوِي فَلَمْ تَدُلْ عَلَيْهِ كَمْ نَهَى لَكَ قَدْ
 آتَيْنَاهُ وَأَمْرٌ قَدْ وَقَفْنَا عَلَيْهِ فَتَعَدَّيْنَاهُ وَسَيِّئَةً اكْتَسَبْنَاهَا
 وَخَطِيئَةً ارْتَكَبْنَاهَا كُنْتَ الْمُطَّلِعَ عَلَيْهَا دُونَ النَّاطِرِينَ وَالْقَادِرَ
 عَلَى إِعْلَانِهَا قُوفَ الْقَادِرِينَ كَانَتْ عَافِيَتُكَ لَنَا جَوَابًا دُونَ
 أَبْصَارِهِمْ وَرَدُّ مَادُونَ أَسْمَاعِهِمْ فَاجْعَلْ مَا سَتَرْتَ مِنْ
 الْعَوْدَةِ وَأَخْفَيْتَ مِنَ الدَّخِيلَةِ وَاعْظَا لَنَا وَزَاجِرًا عَنْ سُوءِ
 الْخُلُقِ وَاقْتِرَافِ الْخَطِيئَةِ وَسَعْيًا إِلَى التَّوْبَةِ الْمَاجِيَةِ وَالطَّرِيقِ
 الْمَحْمُودَةِ وَقَرِيبِ الْوَقْتِ فِيهِ وَلَا تَسْمُنَا الْغَفْلَةَ عَنْكَ إِنَّا إِلَيْكَ
 رَاغِبُونَ وَمِنَ الذُّنُوبِ تَائِبُونَ وَصَلِّ عَلَى خَيْرَتِكَ اللَّهُمَّ
 مِنْ خَلْقِكَ مُحَمَّدٌ وَعِزَّتِهِ الصَّفْوَةُ مِنْ بَرِيَّتِكَ الطَّاهِرِينَ
 وَاجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ كَمَا أَمَرْتَ

**34 His prayer when afflicted and when he saw
any one fallen on account of sin.**

O Lord all praise is due unto Thee for concealing (sins) after Thy knowledge, of them and for giving security (to sinners) after Thy receiving information (of them).

For, verily, every one of us has sinned and Thou didst not make him notorious, and did commit glaring errors, and Thou didst not disgrace him, and secretly perpetrated wrongs but Thou didst not point him out

How many acts forbidden by Thee have we done, and (how many) commands of which Thou didst inform us, have we omitted to perform, and (how many) wrongs have we committed, and guilts have we perpetrated.

Thou wast aware of them, without the spectators knowing them, and hadst power over their publication, above the powerful

The security† (Thou gavest us) was a screen for us before their eyes, and an obstruction to their ears Therefore let what Thou hast covered of secret errors, and concealed of blemishes, be an admonisher to us, and a restrainer from bad conduct, and commission of sins; and an inducement to repentance which erases sin, and to the course of life approved by Thee, and be pleased to hasten its time.

And do not visit us with negligence of Thee Verily we long for Thee, and repent of sins.

And bless O Lord, Thy chosen out of Thy creation, Mohammad and his Al (family), the elect from among Thy creatures, the holy, and let us be attentive listeners to their teachings and obedient, as Thou hast commanded

وَكَلَّمَكَ عَلَى الْوَلَدِ بِالسَّكْرِ فِي الضُّلَى الْفَضْلُ الْإِظْهَارُ الْإِظْهَارُ الْإِظْهَارُ

الْحَمْدُ لِلَّهِ رَضِيَ بِحُكْمِ اللَّهِ شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَاشِ عِبَادِهِ
 بِالْعَدْلِ وَآخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَإِلَيْهِ وَلَا تَفْتِنِّي بِمَا آعَظَيْتَهُمْ وَلَا تَفْتِنُهُمْ بِمَا مَنَعْتَنِي فَأَحْسُدْ
 خَلْقَكَ وَاعِظْ حُكْمَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَطَيِّبْ
 بِقَضَائِكَ نَفْسِي وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي وَهَبْ لِي الْيَقَّةَ
 لَا قَرَمَهَا بَانَ قَضَاءُكَ لَمْ يَجْرِ إِلَّا بِأَحْيَا وَاجْعَلْ شُكْرِي
 لَكَ عَلَى مَا زَوَيْتَ عَيْيَ أَوْ قَرَمْتُ شُكْرِي إِيَّاكَ عَلَى مَا خَوَّلْتَنِي
 وَاعِصْنِي مِنْ أَنْ أَظُنَّ بِذِي عَدَمٍ مَخَاسَةً أَوْ أَظُنَّ
 بِصَاحِبِ ثَرْوَةٍ فَضْلًا فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ
 وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَمَتَّعْنَا
 بِثَرْوَةٍ لَا تَفْقَدُ وَأَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ وَاسْرَحْنَا فِي مُلْكِكَ
 الْأَبَدِ إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ
 يُولَدْ وَلَمْ يَكُنْ لَكَ كُنُوءًا أَحَدُهُ

35 In approval of Divine decree, when he looked at the worldly.

All praise is due to God, by way of submission to His command. I bear witness that the Lord hath distributed nourishment for his servants, righteously, and hath compassed all his creatures with kindness

O Lord bless Mohammad and his Al (family) and do not tempt (try) me with what Thou hast given them, and do not test them with what Thou hast denied me, lest I envy Thy creatures and hold Thy decree in contempt

O Lord bless Mohammad and his Al (family), and let my soul rejoice at Thy decree, and enlarge my breast at occasions of Thy sentence † and give confidence whereby I may acknowledge that Thy decree does not issue, but with benevolence

And let my gratitude to Thee, for what Thou hast withheld from me, be ample than my thanks unto Thee, for what Thou hast conferred on me.

And guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous, for verily the noble man (superior) is he whom service to Thee, hath ennobled, and the honourable he whom worship of Thee hath exalted to honour. Therefore bless Mohammad and his Al (family) and favour us with a prosperity that shall not perish, and advance us to an honour which shall not vanish, and send us to the Everlasting Kingdom: Verily Thou art the one the Unique, the Eternal, who begetteth not, and is not begotten; and there is none like unto Thee (1) ”

† So that I may bear it willingly without dumar.

(1) Lit. Him

his quotation is from the Quran chap CXII.

وَكَانَ مَا عَلَيْكَ الشُّكْلُ لَا تَنْظُرُ إِلَيْهِ إِلَّا بِرُؤْيَاكَ

اللَّهُمَّ إِنَّ هَذَيْنِ آيَاتِنِ مِنْ آيَاتِكَ وَهَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ
يَبْتَذِرَانِ طَاعَتَكَ بِرَحْمَةٍ نَارِعَةٍ أَوْ نِقْمَةٍ ضَارِعَةٍ فَلَا تُطْرُقَنَا
بِهَمَا مَطَرُ السَّوَاءِ وَلَا تُلْسِنَا بِهِمَا لِبَاسَ الْبَلَاءِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَانْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَبَرَكَتَهَا وَأَصْرِفْ
عَنَّا آذَاهَا وَمَضَرَّتَهَا وَلَا تُصْبِنَا فِيهَا بِأَفَةٍ وَلَا تُرْسِلْ عَلَيْنَا مَعَايِشَنَا
عَاهَةً اللَّهُمَّ وَإِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً وَأَرْسَلْتَهَا سَخَطَةً فَإِنَّا
نَسْتَخِيرُكَ مِنْ غَضَبِكَ وَنَبْتَهِلُ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ فَمِنْ
بِالْغَضَبِ إِلَى الْمُشْرِكِينَ وَأَذِرْ رَحَى نِقْمَتِكَ عَلَى الْمُحْسِنِينَ اللَّهُمَّ
ادْهَبْ فُحْلَ بِلَادِنَا بِسُقْيَاكَ وَأَخْرِجْ وَحْصُدُورَنَا بِرِزْقِكَ وَ
لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ وَلَا تَقْطَعْ عَنْ كَافَتِنَا مَادَّةَ بَرَكَ فَإِنَّ الْغَنِيَّ
مَنْ أَغْنَيْتَ وَإِنَّ السَّالِمَ مَنْ وَقَيْتَ مَا عِنْدَ أَحَدٍ دُونَكَ خَوَافُ
وَلَا بِأَحَدٍ عَنْ سَطْوَتِكَ امْتِنَاعُ تَحْكُمِ بِمَا شِئْتَ عَلَى مَنْ شِئْتَ وَتَقْضِي بِمَا
أَرَدْتَ فِيمَنْ أَرَدْتَ فَلَا تُحْمِلْ عَلَيْنَا مَا وَقَيْتَنَا مِنَ الْبَلَاءِ وَلَكَ الشُّكْرُ
عَلَى مَا حَوَّلْتَنَا مِنَ النِّعَاءِ حَمْدُ الْخَلِيفِ مُحَمَّدِ الْحَوَإِدِيِّ وَرِثَةُ حَمْدِ إِمَامِ الْأَمَّةِ
وَسَمَاءُ ذَاكَ الْمَنَانِ بِحَسْبِهِ الْمَدِينُ الْوَهَّابُ بِعَظِيمِ النِّعَمِ الْفَاقِلُ بِسَيِّدِ الْخَلْقِ
الشَّاكِرُ قَلِيلُ الشُّكْرِ الْمُحْسِنُ الْجَمِيلُ دُو الطَّوْلِ لَا إِلَهَ إِلَّا أَنْتَ إِلَهِيكَ الْحَمْدُ

36. When he looked at the cloud and lightning and heard the sound of thunder

O Lord these two are two of Thy signs, and both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment, Therefore do not let them shower on us an evil rain, and do not by them, put on us garments of calamity *

O Lord bless Mohammad and his Al (family) and send down on us the benefit of this cloud and its blessing, and turn away from us its torment and injury, and do not (through) it visit us with affliction, and do not send down any blight on our means of support

O Lord and if Thou hast raised it (the cloud) by way of torment and sent it on account of displeasure, then verily we crave Thy shelter from Thy wrath, and cry unto Thee to beg Thy pardon Therefore turn with wrath towards the (worshippers) of many gods, and set in motion the mill of Thy chastisement for the unbelievers

O Lord remove the dryness of our cities with Thy watering, and remove the suspicion of our breasts by supplying us with nourishment from Thee, and do not remove us from Thee in favour of some other than Thee* and do not cut off from all of us the cause of Thy benevolence

For verily the prosperous (1) is he whom Thou makest so, and he is safe whom Thou preservest none hath a defender besides Thee and none can restrain Thy wrath

Thou commandest whatever Thou wilt upon whomsoever Thou chooseth, and decreest what Thou resolveth for whomsoever Thou dost determine it

Therefore all praise is due unto Thee for such affliction as Thou hast defended us from, and Thou deservest all gratitude for what Thou has given us of Thy blessing—a praise that would surpass the praise of those that praise, a praise that would fill earth and heaven

Verily Thou art the Giver of magnificent gifts, the Bestower of great favours, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of generosity, there being no God (2) besides Thee, and unto Thee is our return

* 1, c, do not involve us in calamity by means of them 1,

* That is, do not allow us to prefer our requests to any other besides Thee, F.

(1) Wantless

(2) Object worthy of adoration,

وَكَانَ مِنْ حَيْثُ كَانَ الْإِسْلَامُ إِذَا غَابَ بِالْمَقْصِيرِ بِمَا كَانَ يَشْكُرُ

اللَّهُمَّ إِنَّ أَحَدًا لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةَ إِلَّا حَصَلَ عَلَيْهِ مِنْ لِمَاسِكَ
مَا يَكْرِمُهُ شُكْرًا وَلَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَإِنْ اجْتَهَدَ إِلَّا
كَانَ مُقْصِرًا دُونَ اسْتِحْقَاقِكَ بِقَضِيَّتِكَ فَاشْكُرْ عِبَادَكَ عَاجِرًا
عَنْ شُكْرِكَ وَاعْبُدْهُمْ مُقْصِرًا عَنْ طَاعَتِكَ لَا يَنْجِبُ لِأَحَدٍ
أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ وَلَا أَنْ تَرْضَى عَنْهُ بِاسْتِجَابِهِ فَسَنْ
غَفَرْتَ لَهُ فَبَطُولِكَ وَمَنْ رَضِيتَ عَنْهُ فَبِقَضِيَّتِكَ تَشْكُرُ يَسِيرًا
مَا تَشْكُرُ بِهِ وَتُنِيبُ عَلَى قَلِيلٍ مَا تُطَاعُ فِيهِ حَتَّى كَانَ شُكْرُ عِبَادِكَ
الَّذِينَ أُوجِبَتْ عَلَيْهِ تَوَابُهُمْ وَأَعْظُمَتْ عَنْهُ جَزَاءُ هُمْ أَمْرٌ
مَلَكُوا اسْتِطَاعَةَ الْإِمْتِنَاعِ مِنْهُ دُونَكَ فَكَافَيْتَهُمْ أَوْ لَمْ يَكُنْ
سَبَبُهُ بِيَدِكَ فَجَازَيْتَهُمْ بِلِ مَلَكْتَ يَا إِلَهِي أَمْرُهُمْ قَبْلَ أَنْ
يَسْلُكُوا عِبَادَتَكَ وَأَعَدَدْتَ تَوَابَهُمْ قَبْلَ أَنْ يَفِيضُوا فِي
طَاعَتِكَ وَذَلِكَ أَنَّ سُنَّتَكَ الْإِفْضَالُ وَعَادَتُكَ الْإِحْسَانُ
وَسَبِيلُكَ الْعَفْوُ فَكُلُّ الْبَرِيَّةِ مُعْتَرِفَةٌ بِأَنَّكَ غَيْرُ ظَالِمٍ لِبَنٍ
عَاقِبَتْ وَشَاهِدَةٌ بِأَنَّكَ مُتَقَضِّلٌ عَلَى مَنْ عَافَيْتَ وَكُلُّ

37. A prayer wherein he acknowledgeth his deficiency in thanksgiving.

O Lord verily none cometh to an end of Thanking Thee before (there) accrue to him from Thy benevolence that which requires of him more thanks, and none doth reach a goal in Thy service, even though he try his best, but he turneth out to be deficient by the side of Thy (claim),⁽¹⁾ due to Thy excellence

Therefore the most thankful of Thy servants is he who is (conscious that he) is unable to thank Thee, and the most devout of them is he who is sensible of the insufficiency of his adoration of Thee. Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth;

Therefore whomsoever Thou forgivest, it is from Thy generosity, and whomsoever Thou approvest, it is because of Thy kindness.

Thou art the most deserving for the least of what Thou art thanked with, and requitest for the smallest of what Thou art obeyed in,

So much so, (as if) the thanksgiving of Thy servants⁽²⁾ * for which Thou didst entitle them to reward, and on account of which Thou didst magnify their recompense, were an affair from which they could abstain (in spite of) Thee, and therefore Thou didst reward them, or (as if) its cause were not in Thy hand and therefore Thou didst requite them. Nay, Thou hadst power over their affair before they were able to adore Thee, and didst provide their reward before they began to serve Thee

And this because it is Thy custom to be generous, and Thy habit to be benevolent, and Thy way to forgive. Hence, the whole creation acknowledgeth that Thou art not unjust to him whom Thou punishest, and beareth witness that verily Thou art gracious to him whom Thou givest security. and every one

(1) Like, worth.

(2) Creatures.

مُقِرٌّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبَتْ فَلَوْلَا أَنَّ الشَّيْطَانَ
يَخْتَدِ عُهُمَ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ وَلَوْلَا أَنَّهُ صَوَّرَهُمْ
الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ قَسْبَمَانَاكَ
مَا أَبَيْنَ كَرَمَكَ فِي مُعَامَلَةٍ مِنْ أَطَاعَكَ أَوْ عَصَاكَ تَشْكُرُ
لِلْمُطِيعِ مَا أَنْتَ تَوَلَّيْتَهُ لَهُ وَتُمْلِي لِلْعَاصِي فِيمَا تَنَالَتْ مُعَاجَلَتُهُ
فِيهِ آعْطَيْتَ كُلَّ مَنَّهُمَا مَا لَمْ يَجِبْ لَهُ وَتَفَضَّلْتَ عَلَى كُلِّ
مَنَّهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ وَلَوْ كَافَأْتَ الْمُطِيعَ عَلَى مَا أَنْتَ
تَوَلَّيْتَهُ لَا وَشَاكَ أَنْ يَفْقِدَ ثَوَابَكَ وَأَنْ تَرْوُلَ عَنْهُ نِعْمَتُكَ
وَلَكِنَّكَ يَكْرَمُكَ جَازِيَتُهُ عَلَى الْمُدَّةِ الْقَصِيرَةِ الْفَائِيَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ بِالْغَايَةِ
الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ لَمْ تَسْمُهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ
رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ وَلَمْ تَحْمِلْهُ عَلَى الْمُنَاقَاةِ
فِي الْأَلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ وَلَوْ فَعَلْتَ
ذَلِكَ بِهِ لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ وَجُمْلَةُ مَا سَعَى فِيهِ جَزَاءً
لِلصَّغْرِ مِنْ أَيَادِيكَ وَمِنْهَاكَ وَلَبَغِي رَهِينًا بَيْنَ يَدَيْكَ
بِإِسْأَثَرِ نِعْمَتِكَ فَتَمْنَى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَا مَتْنِ
هَذَا يَا إِلَهِي حَالٌ مِنْ أَطَاعَكَ وَسَبِيلٌ مِنْ تَعَبَّدَ لَكَ

admitteth against himself, his failure to do (for Thee) what Thou deservest So, if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee, and if it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee! How evident is Thy Grace in the case of those who obey Thee or disobey Thee, Thou rewardest the obedient with that over which Thou hast authority for him, and bearest long with the sinner and allowest time to the sinner when Thou hast power to hasten his punishment

Thou givest each of them, what he does not deserve ; and graciously conferrest on each of the two, what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy reward, and being deprived of Thy bounty.

But Thou with Thy grace, rewardest him for a short, mortal* term (of service), with an eternally long duration (of happiness); and for a close, transitory (goal) with a lasting (1), permanent one . And moreover, Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired strength to serve Thee , and dost not dispute with him (about) his organs, by using which he contrived to win Thy forgiveness And were Thou to deal with him thus, verily he should lose all that he toiled for, and the whole of that in which he exerted himself, in return for the least of Thy gifts and blessings, and must remain under obligation to Thee for all Thy (other) favours : and then- how could he have been entitled to any thing of Thy reward ? Never ! Never !

Such is the case O God of him who obeys Thee and the career of one who adores Thee.

* Finite,

(1) Lat of long duration,

فَأَمَّا الْعَاصِي أَمْرَكَ وَالْمُؤَاقِعُ نَهْيَكَ فَلَمْ تُعَاجِلْهُ بِنِقْمَتِكَ لَكِنِّ
يَتَبَدَّلُ عَالَمُهُ فِي خَبِيرَتِكَ حَالًا لِإِنَابَةِ إِلَى طَاعَتِكَ وَلَقَدْ كَانَ يَسْتَعِينُ
فِي أَوَّلِ مَا هَمَّ بِعَصْيَانِكَ كُلَّ مَا أَعَدَّ دَتَ لِجَمِيعِ خَلْقِكَ مِنْ
عُقُوبَتِكَ فَجَمِيعُ مَا آخَرَتْ عَنْهُ مِنَ الْعَذَابِ وَأَبْطَأَتْ بِهِ عَلَيْهِ
مِنْ سَطَوَاتِ النِّقْمَةِ وَالْعِقَابِ تَرَكُ مِنْ حَقِّكَ وَرَضَى
بِدُونِ وَاجِبِكَ فَمَنْ أَكْرَمُ مِنْكَ يَا إِلَهِي وَمَنْ أَشَقَى مِنْ
هَلَكَ عَلَيْكَ لَا مَنْ قَتَلَتْ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ وَ
كُؤِمَتْ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ لَا يُخْشَى جُورَكَ عَلَى مَنْ
عَصَاكَ وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَأَلِيهِ وَهَبْ لِي أَمَلِي وَزِدْني مِنْ هُدَاكَ مَا أَصِلُ بِهِ
إِلَى التَّوْفِيقِ فِي عَمَلِي إِنَّكَ مَنَّانٌ كَرِيمٌ

But as regards him who disobeys Thy command and commits things prohibited by Thee, Thou dost not hasten him to Thy chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience

And verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures, of Thy chastisement. Therefore, all that Thou didst delay from him of Thy punishment, and keep away from him of Thy torment and torture, was a relinquishment of Thy right, and acceptance of what was not meet for Thee

So who is more gracious than Thee O Lord, and who more unlucky than he who perisheth against (Thy wish)? No one!

Hence, Thou art too Great to be praised except with beneficence, and too generous to be feared for any thing save justice. There is no apprehension of Thy oppression over one who disobeyeth Thee, nor is there fear of Thy neglecting to reward him who pleaseth Thee.

Therefore bless Mohammad and his Al (family) and grant me my hope, and increase for me of Thy direction, whereby I may earn Thy favour in performing my work

Verily Thou art most Benevolent and Generous.

وَكَيْفَ يَكُونُ الْإِسْلَامُ فِي الْأَعْيُنِ وَالْأَفْئِدَةِ وَالْأَلْسِنَةِ وَالْأَعْمَالِ وَالْأَعْيُنُ وَالْأَفْئِدَةُ وَالْأَلْسِنَةُ وَالْأَعْمَالُ

رَقْعَةُ الْمَنَارَةِ

اَللّٰهُمَّ اِنِّيْ اَعْتَذِرُ اِلَيْكَ مِنْ مَّظْلُوْمٍ مُّظْلَمٍ بِحَضْرَتِيْ فَلَمْ اَنْصُرْهُ
وَمِنْ مَّعْرُوْفٍ اُسْدِيْ اِلَيَّ فَلَمْ اَشْكُرْهُ وَمِنْ مُّسِيْحٍ اِعْتَدَرَ
اِلَيَّ فَلَمْ اَعْدِرْهُ وَمِنْ ذِيْ قَاقَةِ سَا اَلَيْغِيْ فَلَمْ اُوْتِرْهُ وَمِنْ
حَقِّ ذِيْ حَقٍّ لِّزِمَنِيْ لِمَوْمِنٍ ظَهَرَ لِيْ فَلَمْ اَسْتُرْهُ وَمِنْ كُلِّ
اِتِّمَعَرَضَ لِيْ فَلَمْ اَهْجُرْهُ اَعْتَذِرُ اِلَيْكَ يَا اِلٰهِيْ مِنْهُمْ وَمِنْ
نُظَايِرِهِمْ اَعْتَدَارَنَدَا مَهْ تَكُوْنُ وَاِعْظَا لِمَا بَيْنَ يَدَيَّ
مِنْ اَشْبَاهِهِمْ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَاٰلِهِ وَاَجْعَلْ نَدَامَتِيْ عَلٰى
مَا وَقَعْتُ فِيْهِ مِنَ الزَّلٰلٰتِ وَعَزِّمْنِيْ عَلٰى تَرْكِ مَا يَعْرِضُ لِيْ مِنَ
السَّيِّئٰتِ تَوْبَةً تَوْجِبُ لِيْ مَحَبَّتَكَ يَا مُجِيبُ التَّوَابِ اٰمِيْنُ هـ

**38, A prayer wherein he expresseth regret for
wrong done to any creature, and for failure in
the discharge of their dues, and prayeth
for deliverance from the Fire**

O Lord I apologize unto Thee for the wrong done to one oppressed in my presence, whom I did not help, and for a good done to me for which I did not return thanks ; and for not accepting the excuse of a wrong doer who apologized unto me and for * not relieving a man in need, who begged of me (relief), and for failing to satisfy the claim of a worthy true believer which was binding upon me, and for a truebeliever's blemish revealed to me, which I did not concea, and for every sin represented itself to me, and I did not avoid it

I make apology unto Thee O Lord for them and the like of them, a regretful apology, which may warn me to avoid similar things which are before me

Therefore bless Mohammad and his Al (family) and let my contribution over errors which I fell into and my determination to avoid what may come before me of evil, a epentance which may entitle me to Thy Love, O Lover of those that repent.

